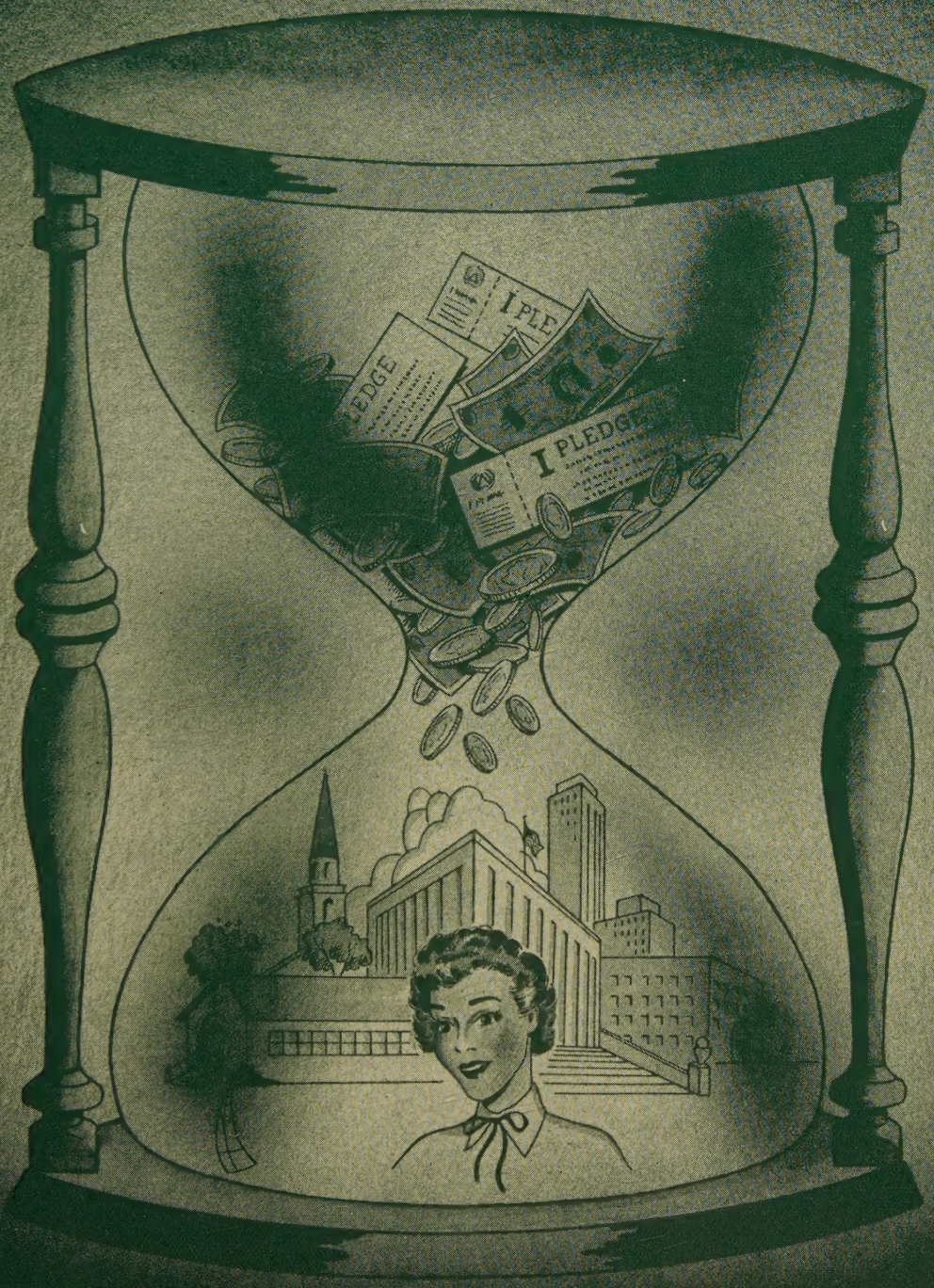
The Methodist Woman



. . . and to secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

MAY 1953

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One in Christ— that the world may believe

PENTECOST MAY 24, 1953

LD COUNCIL OF CHURCHES • 156 FIFTH AVENUE • NEW YORK 10, N.Y.

The Meaning of Pentecost in the World Today

By MRS. JOHN D. HAYES

Pentecost — strange happenings in Jerusalem, a sudden, mighty rush of wind, tongues of fire, a Babel of strange sounds. Pentecost—birthday of the Church, when a company of undistinguished people, waiting for the promised gift of the Spirit, suddenly received that promise and were changed into active witnesses for Christ.

Pentecost 1953—what does it mean? Where shall we look today for results like those that followed that first great break-through of the Spirit? We have only to gaze around us to see plenty of proof that the Spirit of the Lord is active in our world.

TAKE THE GROWTH of the social conscience. A hundred years ago, slaves, workers in factories, even servants in homes were treated by Christian people in a way that would horrify us today. In the past ten years, Christian thought and some Christian action on racial questions have brought us much nearer to Christ's ideal of brotherhood, unfortunate episodes notwithstanding. The tremendous outpouring of relief for refugees testifies that the idea of being our brother's keeper is gaining ground. The concern for others shown in the United Nations, where days and months are spent in patiently trying to work out a better way of living for all, is something new under the sun.

Or consider the great new areas of truth into which the Spirit is guiding the mind of man—the miracles of modern medicine; the tremendous possibilities for good as well as for evil that science and industry are uncovering; the new understanding of the working of the human mind, to bring deliverance to captives of fear.

Or look at the upsurge of interest in religion, with scientists and religionists drawing nearer together, and young men and women earnestly discussing religion and asking for courses in matters of the soul. There is a big advance, too, in the part laymen and women are taking in active evangelistic work.

At Bossey, Switzerland, the World Council of Churches regularly holds conferences where doctors, lawyers, teachers, journalists, businessmen, and housewives meet to explore ways of being Christians in their weekday living. In America we are working on this problem, too. A conference was held at Buffalo, New York, in 1951, to which laymen from many walks of life came to discuss their daily work in relation to "Christian vocation."

Most striking of all is the story of the survival, even the growth of the churches "behind the Curtain." Of these, Dr. Visser 't Hooft, general secretary of the World Council of Churches, writes in the book, *World Faith in Action:*

They (the churches in Eastern Europe) not only continue to exist; they speak as with one voice of increased attendance, of a new sense of fellowship in the congregations, of greater readiness on the part of laymen to bear responsibility, and even of new opportunities for evangelism.

He goes on to cite the staggering difficulties which these churches have to meet, and then comes out with his explanation:

The Church is making the great discovery of its deepest freedom. It finds to its joy and surprise that it does not depend on the good will of its environment or of the powers that be. It realizes the simple Biblical truth that it is a wonderful situation for the Church when it depends on God alone.

At Pentecost, Christians are called to think of one particular work of the Spirit, the drawing together of Christians in all lands and in all churches. The World Council of Churches has chosen this as a fitting time for its members in every country to think and pray together about the great fact of its existence, and the still greater possibilities in the future. It came into being in 1948, and now has 161 member Churches in forty-three countries and on every continent. We are a part of this world company. It was to the disciples who were with one accord in one place that Pentecost came. It is to us, the Christians of the world, coming together at last in His name, that He is speaking in 1953.

Another aspect of the Church gives us courage. For generations we of the older churches have been sending missionaries overseas. Now, by the working of the Spirit, there have grown up in those countries churches which are making this gospel effective each in its own setting. The leaders of those churches and we, working together with mutual respect and help—this is the "horizontal fellowship" of Christians, the great new fact of our era.

The people heard the disciples speaking "every man in his own tongue." We need to present Christianity so that those who hear can accept it as *their* truth—to learn to understand *their* circumstances; to offer our help as, under the leading of God, they work out their own solutions to problems. For the promise of the Spirit is to all who believe, with none cut off and none claiming a special share by reason of geography or race or color.

Who can doubt that the Spirit of God is manifestly at work in all these things?

Questions Answered

By T. JANET SURDAM and LUELLA G. KOETHER

The Chinese Communist police arrested us at ten P. M., December 28, 1950, and took us to jail "for questioning." Two hundred days later, sentenced to deportation, we were freed at the border of British-controlled Hong Kong. The three guards who had brought us out the ten-day trip from the jail in Suining, West China, kept reiterating: "Now don't grieve about what has happened to you. You just go home and tell the people in America how good the Communist government has been to you."

We arrived home on the first of September, 1951, each twenty-some pounds lighter than when we had gone to the mission field several years before. Since April, 1952, we have been speaking in church services and to Woman's Societies, and many questions have been asked. You might like to know the answers.

Q—How were you "captured"?

A—We were not "captured" in the usual sense of the word. Each Methodist missionary had been given freedom of choice whether to stay or to leave when the Communists were taking over China. Each local situation was different. Our bishop gave us three bases for decision: (1) health; (2) value of our contribution; (3) opinion of our Chinese co-workers.

Since we were in as good health as we ever had been, the first received little consideration. As to the second, we were busy seven days a week with an active program of religious education, mass education, an eye clinic for over four hundred patients a day, and other forms of social service. The third basis for decision was the most important, and it was the expressed desire of our Chinese co-workers that we stay as long as we could.

When, however, our work was almost entirely stopped and our Chinese co-workers in September, 1950, advised us to leave, we applied at once for permission from the government. Although we had been inspected, questioned, "re-educated" by the police, and visited daily for ten months, it took ten more weeks of official investigation before exit permits were issued to us. The government officials helped us get one of their trucks and sent it to pick up our things. Thirty-some Christians saw us off through tears early the next morning. Two weeks later in Chungking, 150 miles away, where we were waiting for further transportation, the police came into our mission residence and arrested us. We spent the first month in the Chungking jail, and then were transferred, at our expense in $100.00 United States money, to the jail in Suining.

Q—What was your room like?

A—We were in a number of rooms. The one where we lived four months was the largest—twelve by fifteen feet. The first month we had only one small window up high. The electric bulb hanging in the middle of the room was not lighted during the day, but went full glare all night. At the end of the month we were charged extra for the electricity we had used! The rooms in Suining were airier, with paper-covered windows across one side. The walls came to within only eight inches of the floor. We do not know whether this was for ventilation or to give easier access to the rats! The floors were earth and stone, very damp and chilly in winter. Of course, there was no heat, but we were used to that; only it's easier to keep warm when moving around at work.

The first thirteen weeks we each were alone in one of these rooms. The last five weeks, they put us both in a room about five by seven feet. The walls went up twenty-some feet, then a space, and then the roof of one-layer tiles upon which the sun beat mercilessly through June and July. There were no windows, and for awhile they did not allow us to open the door even during the day. Finally, one day the guard came and said we might go out whenever we wanted to and walk around a small enclosed yard. Here for the last ten days or so we could walk twenty steps one way and ten another. It was wonderful! We found out later that the Central Government in Peking had given orders to release us, and they wanted us to be able to walk!

Q—What did they give you to eat?

A—They don't *give* their prisoners anything! Every prisoner has to pay for his food, or a guard goes to his home with a note from the prisoner and a gun and gets the required amount of rice and vegetables each month. Fortunately we had our travel money with us, and they kept this in the office and "reckoned accounts" with us. Our meals for the most part consisted of a bowl of rice cooked in water without salt, and about a tablespoon of vegetable sometimes fried with a few shavings of pork. This was breakfast. For two and a half months, the breakfast vegetable was garlic sprouts. The afternoon meal each day was usually noodles so thick and so tough that the prison puppy often refused to eat what we could not get down. Usually over the noodles was a thin, greasy pork gravy, often with garlic sprouts.

After a couple of months of this diet, when we were getting fairly thin, they did buy us extra food with our money. This was not done for the Chinese prisoners even if they had money. After that, we each had an egg and an unleavened Chinese biscuit. The two of us shared a pound of peanuts every other week, and a pound of what passed for cookies — mostly flour and water. We had taken into prison two tins of Klim—powdered milk—which they allowed us to keep, but this was saved for times when we were too sick to take anything else or when the food was so hot with red pepper we couldn't eat it.

Q—What were the sanitary conditions in jail?

A—Most women would be horrified to live as we did, but we had had good training. For nine years in China we had not had a bathtub, and had learned to keep clean with hot water in a basin twice a day. The first month in jail we had no change of clothing. We each were allowed about a quart of cold water a day for all sanitary purposes. This was in January in rooms about 40 degrees! Each day we were given a pint of hot water to drink.

After we were moved to Suining, they allowed us a quart of hot washing water and about two quarts of drinking water a day. After the first month, we each had our own towel and wash cloth (only one torn towel between us the first month), and a wash basin which they bought for us with our money. We had a small jar in our rooms and were allowed to take this to the cesspool once a day under guard. For these few moments we saw each other, but were not allowed to communicate.

Q—What touch did you have with people outside?

A—There was no communication in or out.

Q—Did they torture you?

A—There was no physical torture beyond the privations, malnutrition, dampness, and cold natural to the situation. We learned, however, that there are other forms of torture: loneliness, frustration, anxiety over our families who did not know where we were and for our Chinese friends who were far worse off than we. And then those mass accusation meetings, and the constant personal interrogations by police officers—telling the truth so far as we knew it, but always the screamed accusation, "You are lying."

Q—What did you do with your time?

A—During the thirteen weeks of solitary confinement, one person to a room, we learned to know God better than we had ever known Him before, having lots of time to talk with Him, and He with us. We prayed. We thought. We remembered. Although we had no Bible or books of any kind, Scripture passages and verses of hymns came to us—just the right thing at the right time to fill our need. We made up sermons and planned Bible courses—all in our heads, for we had nothing with which to write.

And one of us composed music. We were not allowed to sing, to cry, to laugh, or to make any noise; and we had no way to write. But God sent those words and melodies right into that prison cell, and they were picked up by ears attuned to His music and practiced daily with a noiseless moving of the lips. Only months later when we reached freedom did we hear the songs aloud, twenty in English and more than thirty in Chinese.

The night before Easter we were given Bibles, in answer, we know, to your prayers. Of course, when we were put together a week later, life was much easier. In whispers we had daily devotions, vespers, Sunday school and church services, story hour, and ABC games. A four-act musical drama was written on the blank pages of the Chinese Bible, and some Bible study courses. All our writing was taken by police on the day of our release, as were the Bibles. Considerable time was spent in memorizing Bible passages. Setting-up exercises, sweeping, and washing took some time.

Q—What happened to your co-workers?

A—For most of the time after the Communists came, we were the only Westerners in our town of about one hundred thousand people, so this question refers to Chinese co-workers. Most of those who were not already in prison by the time we were returned to the Suining jail from Chungking had to speak out against us at one or both of the two mass accusation meetings held in January and July. This

Misses Janet Surdam and Luella G. Koether

they did as gently and harmlessly as they could, and most of them broke into tears after they sat down. No one can blame any of them for anything they did. No one in this country can understand the terrible pressures that are constantly upon the people of Communist-held territories.

What happened to any of these friends afterwards, we do not know. Seven were in prison when we arrived there: four from one of our leading Christian families. The aged father was released soon, for it was more to the advantage of the Comrades to use the information he could give them. The son and daughter, principal and dean of our girls' high school, were shot on the charge of "American imperialism." The younger brother, who was not even a Christian, was still in jail when we left. The principal of the boys' school, the woman evangelist of our church, and two men teachers in the girls' high school were shot the same day as the others. We saw them go out.

Q—Why were you released and how?

A—We do not know. Except that the Central Government in Peking sent the order for our release, and sent two men to take us to the border. The local police court added another guard.

Q—Are you going back?

A—If and when missionaries are allowed to go back, we hope to be on the first boat. However, so long as the Communists rule, no missionaries will be permitted to work there.

The World Is at Our Door

By FAE L. DAVES

Talk on the work of St. Mark's Community Center given at Buck Hill Falls, Pennsylvania, Annual Meeting of the Woman's Division, Sunday, January 18, 1953

Some of us have not been privileged to work in lands halfway across the world, but sometimes we do work in places where the world is at our door. For the past four years I have been working in such a place—St. Mark's Community Center, New Orleans. This is a very interesting city with its many contrasts — wealth and poverty; gaiety, festivals, carnival balls with their beautiful and expensive pageantry, and on the other hand sordidness and want; beautiful homes and hovels. A little glamour sometimes seems to compensate for much that is undesirable. The pattern of the carnival ball has carried over into many other groups, including the schools, and every girl seems to have an intense desire to be queen. Probably just that same basic desire we all have "to be somebody."

St. Mark's is in one of the depressed areas of the city. Drunkenness, vice, and gambling are on every hand. The housing in our area is poor and homes are overcrowded; also there is inadequate play space.

Forty-four Years of Service

St. Mark's has had a program in this neighborhood for forty-four years; at the present site almost twenty-nine years. The building itself is spacious and houses the church auditorium, pastor's apartment as well as staff apartment, and activity space, including gym, swimming pool, game room, library, and clubrooms. Although the church and center are separate with regards to finance and management, there is close cooperation—a fine spirit of working together.

Our individual membership during the year is between 500 and 600, and we are in touch with about 250 families. We serve some twenty nationality groups with the Italian, Spanish, and those of French descent constituting the largest group.

We have a Day Care Center for children two and one half to five years of age whose mothers must work. Our program for children six years of age to adults is one of recreation, group work, and informal education. In the friendly atmosphere of our building, under the leadership of an understanding staff, people have an opportunity to plan, play, and work together. Here they get a sense of belonging, of being wanted, of something that in a measure makes up for the lack of emotional and economic security so often lacking in their own homes. We have a varied program of clubs, interest groups, including crafts and drama, gym activities, Scouting for both boys and girls, an athletic program, swimming, life-saving classes, and special programs throughout the year.

Camping Program

One of our objectives is to help people help themselves, help them become independent and self-reliant. When Miss Carolyn Grisham, deaconess, joined our staff in September, 1950, I was very glad to discover her strong interest in camping. Summer before last one of our Girl Scout troops had a taste of camping and came back enthusiastic. At once the girls started to work. They enlisted the help of their mothers, and under the leadership of Miss Grisham planned and held a fair at which they realized $95.00, which almost paid for their four wonderful days at camp. The girls planned their own menus and program, purchased their supplies, and did all the work of the camp, so you can see how they would benefit by the experience. This was the only camp conducted for any of our groups last summer, except the Boy Scouts who had a couple of weekend trips. We now have two intermediate Girl Scout troops and a Senior troop, and all of them would like some camping experience. We hope to be able to extend the program this summer.

Last spring a group of teen-agers enjoyed one weekend in camp. They had been somewhat afraid of the experience as none of them had ever been away before, but came back thrilled. A few weeks ago when we were practicing for our Christmas pageant, a group of the boys was sitting in the library with Miss Grisham and me when something was said which started them thinking about camp. I wish you might have seen their glowing faces as they recalled one incident after another. Afterwards Miss Grisham said to me, "You know, all of the boys in there were not at camp." Whether they had been there or not, all knew what had happened and seemed as thrilled in talking about it as though they actually had had the experience themselves. Miss Grisham added, "You know, since that time I never have had to ask one of those boys to get off the table or anything like that. Surely did a lot for them." A camp program is a BIG and a DEFINITE NEED here.

In passing, let me just mention our Christmas pageant. This seems to be one time when we have something in common religiously with our Catholic young people, and we have felt that it was a good idea to use the occasion. Last year we had a pageant of the Nativity, and it went over so well that we decided to have one again this year. Our young people consider it a great honor to be chosen for Mary and for Joseph. To be Mary, of

course, is the greatest honor and we pick "our Mary" very carefully. This year we chose the co-editor of our paper, *Gangplank*, Joan, who made a lovely Mary. She was working after school, but thought nothing of missing her supper and coming here for rehearsal directly from work. One of our lovely and lively teen-agers who took the part of the angel said, "You know, I feel like it is almost a sin for me to put on this angel costume." It was a lovely pageant with a real message of Christmas.

During the summer we cooperate with the church in the vacation church-school program. Another feature of our summer work that has proved quite interesting is our Play Camp, for we have used this activity as an opportunity to get across a little educational material. After dividing into three groups—primary, junior, and intermediate—we select a subject and then correlate all of our work, stories, songs, crafts, outings as far as possible around this theme. We have taken some of the missionary units of the church and adapted them to our use. For example one year we used the American Indians as our theme, one year Pioneers, one year our Mexican neighbors. The children have loved it and they have learned a great deal too. Who knows? We might do a unit on the United Nations this summer.

A Girl Scout of St. Mark's Community Center, New Orleans, Louisiana, instructs Brownies in clay modeling

Life Dedication

As I mentioned before, we do cooperate with the church and our resident staff all carry responsibilities in the church program. It has been my happy privilege to teach the senior young people in the church school. One Sunday morning several years ago, I noticed a new boy in our group. There was something a bit different about him. He was a little more polite or thoughtful than the others. I soon discovered that his name was Earl Cantrelle, and that he was spending the summer with his father and would be staying in the city while he attended high school here. To my great interest, I learned also that he practically had been brought up at our French Mission School at Houma, Louisiana—now the MacDonell Methodist Center. Two years ago after our young people had returned from church camp, Rev. R. H. Jamieson, our pastor, held a special service, at which time Earl with some others dedicated his life to the ministry. Since that time Earl has done some home study and now has his license as a local preacher. July 30, 1951, was a memorable occasion here, for it was on that Sunday night that Earl preached his first sermon, and as a fitting climax Earl's father — of Catholic background — came forward and took a stand for Christ and joined the church. Last summer Earl worked with Mr. M. Willis at Aldersgate Camp, Little Rock, Arkansas, and this fall and winter Earl has been doing part-time work here in the Community Center while he completes his high-school work. Interesting, isn't it, that MacDonell, St. Mark's, and Aldersgate all should have had the opportunity of helping in the development of one of our fine boys? Thinking of it, I am reminded of the words of St. Paul, "I have planted, Apollos watered; but God gave the increase."

At St. Mark's we are thrilled not only with Earl's decision but because of all the other young people who have dedicated their lives to full-time Christian service; also because they are not waiting until they become full-fledged missionaries or preachers, but they are witnessing for Christ right now. Because we do have so many young people who are volunteers, we have set up a Scholarship Committee in our church to supply information, counseling, and support for these young people. Since coming to Buck Hill Falls this week, I have had letters from two of these young people saying they are praying for me. They are a wonderful group and it is a privilege to work with them.

The emphasis in Methodism during this quadrennium is to be on evangelism. At St. Mark's Church we already have a program of evangelism, of prayer, Bible study, missionary education, and you can see it is bringing results. I believe that youth today have great spiritual hunger. Certainly they have great spiritual potential and we must challenge them with something real.

My sincere prayer and expectant hope is that some day I or someone else will be able to present some of these fine young people as candidates for service under the Woman's Division of our great church.

Building Japanese Leaders

By FLORENCE GORDON

A graduate of the junior college with her mother. This young woman was chosen to represent all Japan at an international student conference in Hawaii

SINCE TOKYO WOMAN'S CHRISTIAN College was founded, just thirty-five years ago this April, four thousand young women have been graduated there. They are to be found in posts of leadership all over Japan. There are alumnae in the ministry, the YWCA, in social service; there are educators, lawyers, magistrates, psychologists, journalists, members of the Diet. As wives of influential men, many are molding the families of the community.

Graduates are often chosen to represent all Japan at international conferences overseas. The Japanese Government has sent alumnae to the United States for higher education; the Occupation Authorities did likewise. In the words of a member of the faculty: "It is impressive to see how the ideals and values held by these educated Christian women are being woven into the very fabric of national life."

That influence on the national life is needed now more than ever. Women have hitherto played a very subsidiary part in Japanese life, the family system before the war being feudalistic. Recent years have brought such revolutionary changes—economic, social, political—that there is urgent need for women leaders who can show their fellows constructive ways of entering into the opportunities newly set before them.

The fact that graduates of Tokyo Woman's Christian College have an outstanding place in the community and are weaving Christian ideals and values "into the very fabric of national life" is not an accident. "Christian" in the name of the college is not an idly inserted word. It runs through the whole life and spirit of the institution. Miss Elizabeth Tennant, who served on the faculty of the college, tells of one of her students in composition class, who, trying to express her impressions of the college, described it as "colored with Christianity."

The founders—six North American mission boards—planned that it should be "colored with Christianity," and the trustees and faculty and supporting boards, now seven in number, are continuing it distinctly as "a church-related college, where Christianity is the principle of edification."

Those, who have been trained at Tokyo Woman's Christian College in Christianity and in Christian democracy, recognize the basic character of the preparation. A graduate now at Mt. Holyoke says, "It was not only the high academic standard, but the training we received in being good, sincere citizens of society." An alumna registered at Colby Junior College states, "It really was worth while commuting to college more than two and a half hours every morning and night. Many of my friends are still doing it because there is not room for them in the dormitories. I wish many more could enjoy the free college life; it is unusual in Japan." And one, studying at present in Iowa City, Iowa, writes, "I can realize now how important a role the college played in forming the philosophy of life which directs my steps day by day. It was the college which showed me the way of life in the light of Christ's teachings."

There are at present 1,538 students at the college, which offers a four-year course in the liberal arts, and a two-year junior college. The liberal arts course has four departments: Japanese language and literature; English language and literature; the physical sciences; and philosophy. The junior college gives work in mathematics, Jap-

anese, English, and physical education. Many of the graduates of the two-year course go on to complete the four.

The faculty consists of fifty-one full-time Japanese and fifty-six part-time Japanese instructors. In addition, there are always five or six teachers from North America —missionaries loaned by supporting boards in the United States and Canada for regular teaching service.

All students are required to take Bible courses, given by the Japanese teachers, and in addition many enroll voluntarily for the after-school classes in the Bible taught in English by the missionaries. Chapel attendance is voluntary, but the majority of the girls are present regularly; the uniquely beautiful chapel is a joy and inspiration to all. There is an active YWCA, and a faculty committee which gives special attention to the evangelistic program of the college, considering such aspects as reaching the large proportion of day students who have to live off-campus, and the great number of new girls who start the academic year each April.

For these new students, the opening contact of orientation week is a welcoming ceremony in the chapel, with a thoroughly spiritual note. Last April, there were 310 new students for the four-year course, 220 for the two-year, and forty girls transferring from other institutions. They assembled in the front of the chapel, their parents in the back. President Takeshi Saito made a clear statement of the Christian aims and purpose of the school, as provided in the constitution and exemplified on the campus. The names of all new students then were read, and each rose in her place. Acting for them all, one girl stepped forward and signed a document stating that they understood and meant to uphold the principles and aims of the college. Soberly, all the new girls bowed their assent. That was their introduction to the college: the statement of its Christian basis.

The students are a privileged group. Only about one-fourth of those who pass the examinations can be admitted. As many promising girls, especially daughters of poorly paid ministers, teachers, and other professional people, would be debarred because of slender means, scholarships are provided where possible. The Japanese government provides some; the Council of Cooperation of the United Church of Christ (Kyodan) gives others; and some are made available from the share which the college receives each year of the offerings of the World Day of Prayer in the United States.

The Methodist Church has made its contribution toward the support of the college over the whole thirty-five years of its existence. The Woman's Division of Christian Service is a unit in the Cooperating Committee in North America, Miss Elizabeth M. Lee serving as treasurer of the committee.

For over twenty-five years, Miss Myrtle Z. Pider was a Methodist representative on the faculty. When she retired in 1950, a Myrtle Pider Scholarship Fund was raised which at present is assisting nine students. Before she left for the United States, Miss Pider was given an audience with the Empress of Japan and awarded an imperial decoration, the Fourth Order of the Sacred Treasury.

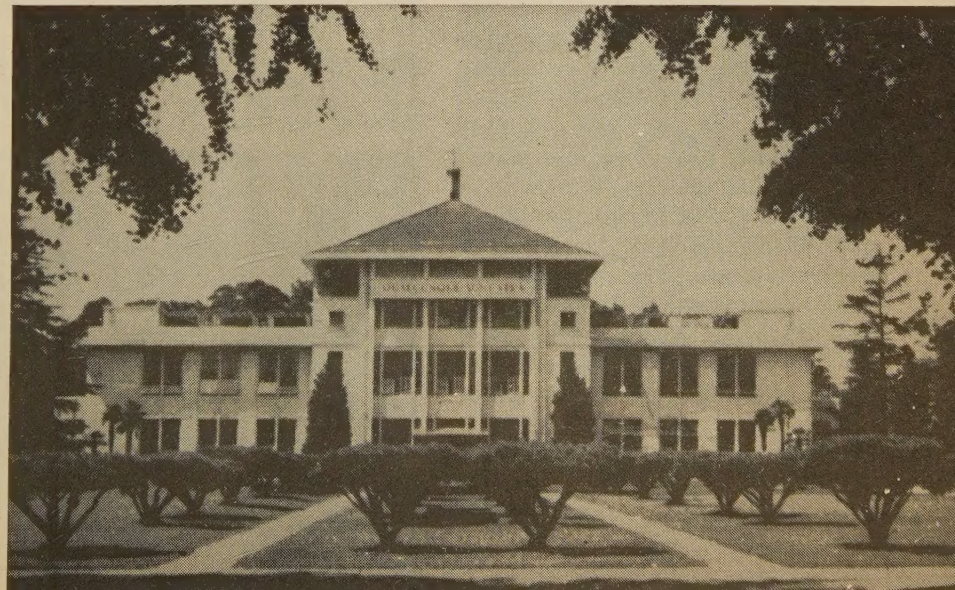
Miss Tennant's service on the faculty has been mentioned. Miss Marie Adams, formerly of China, represents Methodist women on the faculty today. Miss Marion Lane Conrow, of Ewha College, Korea, taught temporarily at Tokyo, but now has resumed teaching at Pusan.

A graduate of the college, Mrs. So Iwai, studied at MacMurray College, Jacksonville, Illinois, on a two-year scholarship from The Methodist Church. She has returned to Japan to teach.

To Miss Tennant, now at Garrett Biblical Seminary, Evanston, Illinois, come a thousand happy memories of her days at Tokyo: "simple little incidents of human relationships—friendships—searching young minds—God speaking to the heart of an earnest young student—dedicated teachers and administrators spending long hours considering how to make the college more truly fulfill its appointed task—days of classes, the discipline of teaching, and the joy of watching learning take place — thirty young YWCA girls with lighted candles in the chapel, their earnest young faces, and the spirit of rededication that came to us all." In the fellowship at college, says Miss Tennant, many came to experience "the warm security of the Christian faith."

Four thousand young women, in these thirty-five years, have one by one been given that opportunity to experience "the warm security of the Christian faith."

Over the entrance to the library of Tokyo Woman's Christian College is inscribed in Latin the college motto, "Whatsoever Things Are True"



New Mission Project

By GEORGE HARPER

First Work of the Woman's Division of Christian Service in Borneo

At 3 A. M. these children of Borneo get up to tap rubber trees. Now at noon they show the village nurse, Miss Palm, their buckets of latex, liquid rubber

THE PEOPLE RAISED the money for the building; the church gave the land; the British colonial government subsidizes the work; and the Woman's Division of Christian Service furnishes the missionary workers. That is the story of the first project of the Woman's Division in Borneo.

Ah-poh-gang is a Hinghwa-speaking community of Chinese settlers nine miles from Sibu in Sarawak, the British colony in northern Borneo. Many of the Chinese emigrants were Methodists from Fukien Province in China. When they came, they built their Methodist church and primary schoolhouse, but they never had any medical center. And the little road to a doctor in Sibu is impassible during much of the year. A dispensary was their big need, but until Miss Emma Palm, who spent twenty-seven years in Sienyu, Fukien, came in 1951, they had no nurse or plans for a health center.

The little lady missionary got busy. She made the plans for a dispensary that would be an outpost of the government hospital in Sibu. Medicines would come from their aid. They might build on church property if only they could raise the initial money.

Another Methodist lady, a Chinese lay worker, took that challenge personally. Mile after mile, Miss Duang walked; from house to house she spread the dream of a community health center, and she raised the money—seven thousand dollars for the building.

So a community in Borneo has the skill of a nurse who handles everything from minor cuts and needed vaccinations to the birth of twins, because Methodist women are at work together.

Two of the former Woman's Division missionaries in China, Miss Blanche Apple (Hinghwa, Fukien) and Miss Martha Graf (Kucheng, Fukien), also are in Borneo now. Miss Apple* resigns in March to be replaced by another China worker, Miss Annie Pitman. She will look after the new girls' hostel being built at the school in Sibu by Woman's Division funds. Meanwhile Miss Graf, ordained elder in the first session of the new Sarawak Provisional Annual Conference last year, begins her evangelistic work among the settlements along the Rajan River. The river, larger than the Mississippi, is the only road for her travel. She goes in her new diesel-powered boat sent by the Woman's Division especially for this work among fifty-two Chinese communities and scores of others yet untouched.

Medicine, school hostels, motor launches, and the missionary heart and intelligence: these are the spearheads of a new mission field for the Woman's Division of Christian Service.

* Miss Apple was married to Paul Wiant, March 21.

Standing before the new dispensary at Ah-poh-gang in Sarawak, Borneo, are (l. to r.) Miss Daung, who raised the money for the building from people of the community; the nurse's assistant and Dyak language translater; Miss Emma Palm of the Woman's Division

West Tennessee Rural Work

By ANNE McKENZIE

Miss Anne McKenzie chatting with Mrs. J. N. Rodeheaver, chairman of the Department of Work in Home Fields

Talk Given at the Annual Meeting

MORE AND MORE women are seeing the need for leadership in rural areas. If we had the opportunity to introduce some of the situations and some of the people to the women in our conference, I believe they could be challenged to support more work.

I would like to take our women to Mifflin, with its cotton gin, its grocery store-gasoline station, its two-room school with the broken windows, its dead and half-buried church! Except for two vacation schools held two years ago and a few months of weekly additional sessions with the children, we are just beginning to concentrate there. The district superintendent even suggested recently that I take over as pastor of this church which has been served by a succession of disheartened students.

What opportunities there are in these communities like Mifflin! The Jackies and Lindas need more church training, a 4-H program, and supervised recreation, so that they can find something else to do than to break fifty-nine panes in the schoolhouse windows. The women need a Woman's Society of Christian Service and a Home Demonstration Club, so that they'll have something constructive to do and something better to talk about than "How mean this world's a-gettin'!"

The community needs a community club to work out a plan to get back the telephone service that once linked them to the town ten miles away; to work on other community problems together, to develop a community spirit and a community pride. Most of all, I would want to make the conference women realize that there are many "Mifflins" over our conference and country — communities with needs to be met.

In recent months our conference has made a beginning toward expanding our rural program. Last summer we had a student from National College for Christian Workers for six weeks as a summer service worker. As a result, we had the most successful vacation schools we have ever had in our part of the district. More local leaders received more training; and more boys and girls were reached with better vacation schools. She worked in other phases of our program, but vacation schools were the "big news" items during the time she was here.

Since the first of September we have had another addition to our rural work staff—Rosemary Nixon, a U.S.-2. She and I are working together during her first months in West Tennessee, and it seems to me that we are profiting mutually by the arrangement. By planning and working together, the two of us can accomplish goals that I could not achieve alone.

When we realize, though, that even two of us cannot meet all the needs in one district, it makes us aware of how great the needs are over our entire conference, and the many conferences in our church.

How often I have wished that I were quintuplets so that I could do more things that need doing! But I realize that this is not a very practical answer to our problem. We are making a step in the right direction in our conference by bringing in students for summer service projects and U.S.-2's, but our program will have to be increased numerically and financially with more full-time workers. We need to inform more young people and challenge them with the needs in the rural field. We need to inform our people of the rural situation so that they will be concerned enough to act.

MEASURING MYSELF

1. Do I have a thoroughly Christian motive for my missionary activities?——Are my activities based on love for God and love for man?——

2. Am I growing in brotherly ideals?——Can I see the worth of the individual regardless of race or culture?——

3. Do I carry these brotherly ideals into my daily relationships with those of other racial, national, and social groups?——

4. Do I feel that other people have a contribution to make to my life, or do I feel that missions implies a one-way relationship?——

5. Does my conception of home missions include the Christian solution of such problems of our national life as social and economic justice, race relations, and alcohol?——

6. Am I endeavoring to secure an integral place for missionary education in the worship, the instruction, the offerings, and the activities of all departments of the local church life?——

7. Do I see and use the opportunities for spreading missionary knowledge and interest through my conversation, loaning missionary books and magazines, collecting and sharing pictures, stories, pageants, curios, and costumes?——

8. Do I read at least one book a year on missions?——

9. Am I pledging and giving as much as I could?——

10. Have I made any actual contribution to the cause of missions during the past year other than my financial contribution? ——*Adapted*

The Methodist Church and Its Youth

By JOSEPH W. BELL

"Is Youth on a Crime Spree?" was the title of a feature article in a recent issue of the magazine section in a large city's Sunday newspaper. A subheading stated, "Informed Sources Here Take a Dim View."

They have to. Most of the two million crimes committed in America during 1952 were committed by youth under twenty-one years of age. The draft and military mobilization have made youth wonder, "What's the use?" Uncertainty, fear, and insecurity create destructive tensions in the growing lives of young people. An inflated and materialistic economy has led many youth to put a premium on vocational and other positions in life that will bring social and economic status.

There are approximately 26,600,000 young people in America between the ages of 12 and 23,the age range of the Methodist Youth Fellowship. (This number will increase 20 per cent to about 32,000,000 by 1960.) But 19,500,000 American youth, or 73 per cent, do not belong to any religious group —Protestant, Catholic, or Jewish. Three out of every four young people in America are growing up without any religious nurture and influence. There are now 1,117,000 youth in the Methodist Youth Fellowship. Based on Protestant church membership in the United States, The Methodist Church should claim 14 per cent of American youth. On that basis the MYF should have 4,600,000 by 1960.

These are some of the reasons that the 1952 General Conference of The Methodist Church states:

> The situation facing youth presents The Methodist Church with one of its greatest challenges and opportunities. . . . It is imperative that we strengthen our program and discover new and more effective means of ministering to the youth of this generation. . . . Therefore, be it resolved:
>
> 1. That we call upon The Methodist Church to place a special emphasis during the quadrennium 1952-56 upon developing, improving, and extending its youth program and upon reaching increased numbers of youth for the Christian life and membership in the church.
>
> 2. That we call upon the bishops, district superintendents, conference boards of education, pastors, youth, and adult members of our church for leadership and support in this movement in their conferences, districts, and churches.
>
> 3. That we call upon the Division of the Local Church of the Board of Education to assume administrative responsibility for planning and promoting this movement and that we call upon the other boards, divisions of boards, and agencies which have interest in the youth of the church, to give cooperation.

Therefore, the first Methodist Youth Planning Conference was called last August at Purdue University, West Lafayette, Indiana. One hundred and seventy-five conference youth presidents, conference directors of youth work, staff people, and special resource leaders faced creatively and realistically the needs of young people in this decade and what the Christian fellowship should do for them. These concerned youth and adults said:

> In order that youth's needs may be met in these days of growing secularism, the church must give special attention to youth and the church's program for them. To equip Methodist youth to live in this world of strange and powerful pressures, it is necessary to help youth: to lay hold of the transforming power of God; to meet the world's pagan forces with Christian conviction and action; to capture young people everywhere with the message of Christ; to work for a dynamic Christian fellowship in the local and world community; to prepare for the task through vocations, through churchmanship, and through service in the community.

On this background, what then is the Youth Emphasis?

The Youth Emphasis is a movement to put the spotlight on the young people in America, in order to help them "to discover the will of God and live by it."

Uncommon circumstances surrounding youth today demand special efforts to help Mary and John and Jane and Dick and all of the rest of the young people in every community to live the Christian life. The Youth Emphasis is therefore based on the needs rising out of unusual pressures on the youth in this generation. The Youth Emphasis is a special effort to arouse the church to a concern for youth and for a vital youth program. The Youth Emphasis is a part of the ongoing youth program of the church.

Thus in the long run the Youth Emphasis in The Methodist Church will be what its youth and their adult leaders want it to be!

1. The Youth Emphasis means new enthusiasm and effort in improving the regular program of the MYF. Resources, ideas, and possibilities are available. A better job of planning a better program that would be of interest to more young people, that would reach out to others, and that would mean business in changing lives, would be a real Youth Emphasis.

2. Because of the critical nature of the times, the Youth Emphasis may also be some *special* activities to demonstrate the power of the Christian faith and the possibilities of Christian service.

Thus the Youth Emphasis in the MYF will be just exactly what each group makes it. The program that will mean something vital and life-changing will be what each group decides it needs and what it works hard to effect.

Therefore, there is no one program for the Youth Emphasis. But, from the Planning Conference and staff discussions has come an outline of the big things that need to be done in order to help Methodist youth "discover the will of God and live by it":

Win Youth to Christ:

Find unchurched youth.
Enroll youth in MYF.
Lead them to commitment.
Help them to witness.

Strengthen Faith:

Study Christian beliefs.
Study Methodist beliefs.
Study the Bible.
Study and practice prayer.

Improve the MYF:

Enlist and train workers with youth.
Plan a better MYF program for all age groups.
Develop Christian social action.
Establish new MYF's.

The council of every MYF should examine its program carefully and see where these suggestions have a place. The ideas are not particularly new, but at least three things are important about them:

(1) They state the needs of youth as expressed by young people and their adult leaders.

(2) They could be significant factors in the MYF program.

(3) Doing something about them will require careful planning and the development of leadership.

Careful planning of the local MYF program for the year and month by month, with the use of *Youth Planbook* and all of the curriculum resources, could lead any local group to see how some of these suggestions could be included in the regular MYF program *and also* how some special activities along these lines could fit into the total program.

Because of the world program of evangelism in The Methodist Church during 1953, special attention to winning youth to Christ and His Church is being given in the MYF program this year. The special editions of *Concern* (the MYF biweekly news magazine) dated November 28, 1952, and March 6, 1953, carried extensive information about the Youth Emphasis with particular reference to possibilities in the field of youth evangelism. Training for this work will be carried on in week-long "Christian Witness Missions" in many conferences this summer.

The climax in the effort this year to win more youth to Christ will come in the suggestion that every local MYF, sometime during the first two weeks of October, plan some special effort along this line. Special resource materials will be available.[1]

It would be a very fruitful procedure if in every local church the MYF Council and the Commission on Education, on which the Woman's Society of Christian Service is represented, could discuss together such items as the following and make appropriate plans in behalf of young people: the youth situation in the community; weak and strong points in the youth program; the number of unreached young people in the community; willingness to participate in the church-wide quadrennial Youth Emphasis; enlistment of young people and adults to help plan and carry out a vital youth program; improvement goals for each year during the quadrennium; more adult leaders found and trained; adequate buildings and equipment.

The role of the Woman's Society of Christian Service ought now to be clear. The members of the Woman's Society are interested in the Youth Emphasis not just because the General Conference called on all organizations in the church to give special attention to young people. It called on everyone who is concerned! The members of the Woman's Society of Christian Service are greatly interested in the present and the future welfare of the church as that is embodied in the present generation of young people. You join many others in being deeply interested as well as concerned — interested that young people will have a vital Christian faith and experience; concerned that Christian influence develop in this country and throughout the world, instead of secularism and atheism.

You can help therefore in the following ways:

1. Make known your interest and concern; pledge your support to your church and the church-wide efforts in behalf of young people.

2. Become an active adult worker with youth, giving interest, time, and energy; become trained as good teachers and counselors with young people.

3. Through the Woman's Society of Christian Service, support the MYF and the Commission on Education in its efforts.

4. Make a careful choice of the secretary of Youth Work for the Woman's Society of Christian Service.

5. As secretary of Youth Work, help youth in the MYF become interested in and concerned about the missionary outreach of our church.

Let it be remembered—the Youth Emphasis is what each church and its MYF make it, according to its interest and need and leadership. There is no magic in this matter! It must be a gradual and yet thorough process of arousing the leaders of the church, both youth and adults, to the necessity of doing a better job of reaching and helping more young people. Let the needs of individuals never be lost! Concern must always be for the quality of the lives of the youth in the community. A vital program, helpful adults, and special efforts to reach and win young people will mean a new day in the church.

The Woman's Society of Christian Service plays an important role because it is a part of the church and the community.

[1] For further information on phases of the Youth Emphasis, write your conference director of youth work or the Youth Department, General Board of Education, Box 871, Nashville 2, Tennessee.

Albert Kraus

Misses Emily Dann and Barbara Farrington, Methodist scholarship holders at Huntingdon College, Montgomery, Alabama

Methodist Student Day

By MRS. EDWIN E. VOIGT

FOR TEN YEARS I lived on a Methodist college campus. It is indeed a privilege to have had such an experience. An American college campus is a kaleidoscope of bright colors, a medley of happy voices and tinkling laughter, and a place where immaturity blossoms into self-confidence. Each spring, however, the campus has an element of tragedy, because invariably at least one lovely youngster comes along with a shadow on his or her face, saying, "I came to say good-by; I won't be able to get back to school next fall: my funds are gone."

How gratifying it is to know that we belong to a church which strives to do something about this situation. For eighty years our church through the Methodist Student Loan Fund has tried to meet these emergencies by lending money, and more recently by granting scholarships to the exceptional student who shows promise of future leadership.

Perhaps you know that these funds come from the observance of Methodist Student Day in your local church. Being concerned for the welfare of our students, General Conference set aside

> One Sunday each year, preferably the second Sunday in June, to be known as Methodist Student Day. On this day emphasis shall be placed on the support of our Methodist college students and the Christian work of our church in universities and colleges. At this time an offering shall be taken for the support of the Student Loan and Scholarship Fund.

This is a wise provision. However, it is unfortunate that only about one third of our churches observe the day and assist in this undertaking. Accordingly the income does not begin to go around. As a member of the General Board of Education this past quadrennium, serving on the Scholarship and Loan Committee, it distressed me whenever we discussed cutting the number of National Methodist Scholarships. You can imagine what it means to deny a student with an A or a B average, one with exceptional ability, the benefit of college training. This department is interested in the total welfare of the student and seeks to give the proper guidance for his best vocational development.

On every hand there is talk about the need of trained Christian leadership. The Woman's Division of Christian Service needs missionaries, deaconesses, and full-time Christian workers. The Methodist Church needs ministers, missionaries, religious educators, and teachers. Our country awaits Christian leadership in every vocation.

Leadership, leadership — everywhere is the cry for Christian leadership. The Methodist Church has long recognized that some of our best leaders come from modest homes, or from homes with such heavy expenses that it is impossible to pay for college training. Thus the Church, the mission field, and our modern world lose untold numbers of able young people who lack enough money to complete their training, or maybe have to start on jobs before they are fully prepared. The President's Commission says that only one fifth of the young people who have the capacity for more training are going to college and the main reason is economic.

Here then is a CALL to the women of the church to take part in an important and thrilling program for our Methodist students. This project may well be promoted by the secretary of Student Work or the president of the Woman's Society of Christian Service, but each one of you should become informed about the significance of the Methodist Student Loan and Scholarship Fund. Then in cooperation with your minister see that your church observes Methodist Student Day. Participation by EVERY church in the nation would bring marvelous results, not only making college training available to many, many more students, but would provide the church with leadership beyond our expectation.

Be assured that these students are grateful; their expressions of thankfulness will touch your hearts. I can promise that making students' dreams come true is a most rewarding experience. As Methodist women, you will have also the satisfaction of meeting the greatest challenge of our time.

The leaders of tomorrow are our students today.

Let us help prepare them for Christian leadership.

LEAFLETS

Methodist Student Loan Fund
Methodist Student Day
National Methodist Scholarships

Available in quantity through the Department of Student Loans and Scholarships, Stanley H. Martin, secretary, P. O. Box 871, Nashville 2, Tennessee.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE OF THE METHODIST CHURCH

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

AFRICA

More Missionaries Needed

Thousands of African persons are leaving the rural areas of their countries to go to the urban, industrial, and port centers. In these cities they are open to many strange influences — some good and some evil. The Woman's Division of Christian Service, in cooperation with the Division of World Missions, is seeking to meet their needs by developing a comprehensive social program centered in the church.

Southern Rhodesia—Umtali

Europeans and Africans are coming in large numbers to Umtali. A fine staff of missionaries and Africans has been appointed to the work there. Miss Marcia Ball, who was commissioned in 1952, spent her first months in Southern Rhodesia in rural areas in order that she might better understand the people who are moving into the cities and help them to adjust to the strange conditions. Writing Christmas morning from a camp in the country, Miss Ball said:

A new day in Africa! How appropriate, I thought, for a new day is beginning here in the minds and hearts of the people. We who are privileged to be here are able to witness this glorious new birth. We do not know what the day will bring, but we do know that it has much promise and I feel that at the end of the day I shall be able to say, "the day has been good." There are many forces at work here that could bring much that is evil. However, since meeting the leaders of the people I am not afraid of the future. Most encouraging is the fact that Africa has young men and women of great ability at work. This is no longer the Dark Continent, for the new dawn has come.

About the city work, Miss Ball wrote:

We are assembling plans for the new social center to be built near Hilltop Church, and I am full of ideas for different group meetings for all ages. The Africans love to work out dramatizations and I am hoping to incorporate them in my program. In one school we worked out the story of Saul being converted. From the speech the high priest made to Saul, we knew that he was being sent out to kill every Christian he could find. The poor boy acting as traveler in the Good Samaritan was really set upon by thieves in the form of four small girls, who were determined to do a thorough job. For a while I thought he would have to be rescued long before the Good Samaritan could reach him.

The new work in these centers, and in other centers, depends on the securing of more missionaries in order to develop greater African leadership.

LUANDA, ANGOLA

In the autumn of 1952, Miss Ada Mae Bookman, R.N., and Miss Henrietta Bailey, one of the Africa 3's, were appointed to begin the work of the Woman's Division in Luanda. Miss Bookman will work in public health education. Following is a letter from Miss Bailey:

Our youth program is growing and we are finding some fine leaders among the young people. The last three days in December we held a Leadership Institute for the officers and committees of the three young people's groups of the Luanda church. We invited the pastors in the Luanda District to attend and about ten pastors came. Melvin Blake was very pleased. Melvin and Lin both helped lead interesting groups and discussions, and they did a wonderful job.

This month since Marion came down from Quessua to assist in the Institute and to stay for the month of January to help organize young people in the Luanda District, we have been making village visits each week end, leaving Saturday, staying overnight, and returning Sunday. Two African young people have gone along each time to help in the organization. These trips have been very rewarding, and a wonderful experience for these African young people.

In February and March all the students have holidays. In February we are going to have tournaments in baseball and volleyball. In March I hope we can organize a daily vacation Bible school for children 6-12, and also include Group X (age 12-15) and Squadron of the Cross (16-21). These young people just do not know what to do with themselves during the holidays. We are also going to have some work projects in which they can participate here on the mission and in the class program out in the native villages.

Anderson Photo Co.

C. Louise Zartman Hall

Construction of a modern 10-family apartment building for faculty and staff members of the National College for Christian Workers, Kansas City, Missouri, begun in January is scheduled to be completed in September. The new building will be named the C. Louise Zartman Hall in honor of the late Mrs. C. Louise Zartman, Lima, Ohio, who was for many years the national treasurer of the Woman's Home Missionary Society of the former Methodist Episcopal Church, a member of the National College Board of Trustees, and former member of the Woman's Division of Christian Service.

A $250,000 gift from the Woman's Home Missionary Society Continuing Corporation is being used to finance the building. The corporation also gave $20,000 to purchase land for the site. The structure will contain apartments of one, two, three, and five rooms, and will include two guest rooms, a sewing room, and a recreation room.

BURMA

Annual Conference

Our conference is a small one. Yet due to the organization of The Methodist Church, its annual meeting, held at Rangoon, October 1-5, is no less significant than any other conference the world over.

It is a time for each person to gain better knowledge of the entire work within the Burma Conference. We are made up of five language groups, and unless we come together, we are likely to miss something of what the other Methodists are doing, even within our own boundaries.

Naturally, the predominant language of the people is Burmese. However, as long as the British Government controlled, English was a second language. So a general meeting of church people usually resolves itself into as comfortable a balance as is possible between the two languages. We have Burmese, Telegu, Tamil, Chinese, and English churches, schools, and centers of service in lower Burma.

One could not help feel something of sadness and fellow-feeling for China, as we welcomed to our conference three new workers whose seasoned careers in China were interrupted—Dr. and Mrs. George W. Hollister and Miss Etha Nagler.

Reports indicated vision mixed with hard work. The meeting of our conference is a time of careful deliberation. Since the group is small, each of us feels deeply the significance and relevance of the questions to be decided.

Two guest speakers stand out in our minds. Dr. Irma Highbaugh of the International Missionary Council's committee on home life is in Burma at present. Her evening address claimed our earnest attention. Her subject seems nearer to our concern now, as steps were taken by the conference to preach, to study, and to spread literature concerning the Christian home.

The other guest speaker was welcomed back home. The Rev. T. Thangaraj had spent the previous year studying in America.

The cause and program of the Burma Christian Council were represented. The speaker was the Union of Burma Minister to Karen State, the Honorable Mrs. Ba Maung Chain. The conference was further blessed by significant reports from our Methodist schools, from the British and Foreign Bible Society, and an exhibit of books and a report from the Christian Literature Society of Burma.

—Robert C. Howard

STUDENT COUNSELOR

Louisiana Polytechnic Institute

"Mother's Week End" on the campus was indeed a nice affair. After visiting, being entertained in the dormitories, and attending the football game at which they were honor guests, Wesley Foundation held Open House for the mothers and students. It was a great privilege to welcome them to the Methodist Student Center and to learn to know the students better. Open House also gave an opportunity to know the women from the Ruston churches better, as they provided flowers and cookies for the occasion.

The Youth Fellowship and Vesper services still push out the walls to accommodate the crowd. The Campus-Church Relations Committee has approved a suggestion that the Wesley Foundation Choir cooperate with the Deputations Team in visiting churches in nearby towns and communities. One of the ministerial students has been sponsoring a prayer service at the barracks where he is monitor for a group of freshman boys. These young people are serious-minded, as well as fun-loving, and we consider it a privilege to provide a "home away from home" for them.

—Deaconess Annie Alford.

LATIN AMERICA

Uruguay

Federation of Methodist Women

This year's convention, held in the interior city of Mercedes, was rather like an institute. Studies were presented on effective publicity, on accounting, on developing a program for weekly meetings, and on how to teach the missionary lessons. On missionary night we showed slides of the work we support among the Aymara Indians of Bolivia. We also had an interesting skit, written by Miss Violeta Cavallero, with living pictures showing the missionary work we are doing around the world, from South America to India.

We also made plans for the coming year and are already carrying them out: caravans, when the members of our executive board go out to all the Societies in the Republic to help them make their work more effective; a visitation campaign in every Society to secure new members by becoming real friends with the women we invite and personally bringing them to the meetings; a report sheet for monthly meetings in local Societies in order to make our annual reports more accurate.

Our second missionary study book, *Safari Africano*, a translation in Spanish of Dr. Leslie Sayre's new book, is already off the press. We are proud of the fact that our group last year helped to initiate the translation of the first study book, *He Wears Orchids*. That book, called in Spanish *El Hombre de las Orchideas*, will be used for years as it belongs not alone to the year when we study Latin America but to all time. We hear it is selling very well all over Latin America.

—Mrs. Earl Smith,
Corresponding Secretary

Delegate from Cuba

Cuban Methodists helped to send Enrique Sueiro to the third World Conference of Christian Youth in India. Now a medical student at the University of Havana and an active member of the Methodist Youth Fellowship — which enjoys the University Student Center—Enrique is truly a product of the work of the Woman's Division in Cuba. As a boy he grew up in the little town of Omaja and was one of the young people who, under the influence of Miss Frances Gaby, became Protestant Christians and went out to gain higher education to fit themselves for service.

Miss Sara Fernandez, rural worker, Cuba, and Miss Lygia Rodriguez, Crusade Scholar

OPEN DOORS

Miami Latin Center

Down in Florida, activities of the Miami Latin Center continue. The ongoing program of the agency which is helped by Woman's Societies of Christian Service all over the country gives real assurance to people who are "strangers within our gates." I walked along the street with a friend from Cuba not long ago. He has difficulty in speaking English and does not know what to expect from people as he meets them. He turned and said, "It is so difficult to be an American." I understood, for once I was a stranger within the gates of Cuba, and walking along the streets of Camaguey trying to find my way to the bus station I thought, "It must be very difficult to be a Cuban."

Miami Latin Center has the real privilege of maintaining open doors for our Latin-American neighbors. They may enter and find a friendly and sympathetic environment. Here they may be eased of the strain of trying to make themselves understood, and participate freely in group life, the responsibilities of which they share. It is a satisfying experience as we help them make adjustments to the new way of life, and realize it is not only an experience of accepting a new way, replacing the old, but it is the experience of their sharing their richness with us. This they do so beautifully, when they feel at home with us.

—Deaconess Mary L. Bope

In Memoriam

***Miss Ella Bowden*, retired deaconess, passed away at her home in San Angelo, Texas, January 16, 1953. Miss Bowden was consecrated as a deaconess of the former Methodist Episcopal Church, South, in 1911 and was retired in 1946. She helped build the Wesley House in San Antonio and also in Fort Worth, Texas, and did similar work in Richmond, Virginia, Kansas City, Missouri, and Louisville, Kentucky. Miss Bowden was a native of Clinton, Arkansas.**

***Miss Cornelia Rodenfels*, a retired deaconess, passed away February 15, 1953, at Robincroft Rest Home, Pasadena, California. Miss Rodenfels was graduated from the Chicago Training School in 1912 and from the Dakota Deaconess Hospital in 1915. She spent a large part of her years in deaconess service at Lake Bluff Orphanage, Lake Bluff, Illinois, and the Children's Home, in Cincinnati, Ohio. Miss Rodenfels retired in 1946.**

***Mrs. J. M. Williams*, retired director of Iowa National Esther Hall, Des Moines, passed away January 13, 1953, at the age of eighty-two. She had been in failing health for some months. Mrs. Williams was well known in Iowa church circles. Following the death of her husband, a Methodist minister, she became Conference Field Worker for the Woman's Home Missionary Society, and supervised the summer schools for the Queen Esthers. In 1931, she helped organize the Iowa National Esther Hall and served as its director for eighteen years. Following her retirement in 1949, Mrs. Williams retained her active interest in the residence and was a member of the Guild of the Iowa National Esther Hall.**

All who worked with Mrs. Williams recognized her ability, devotion, consecration, and spiritual character.

MISSIONARY Briefs

INDIA

Just as The Methodist Church holds its General Conference every four years, so in many countries where The Methodist Church is at work a quadrennial Central Conference meets to deal with specific problems of the area. The meeting of the Central Conference of The Methodist Church in Southern Asia has just been held in Bangalore, South India. Reports indicate that in some respects it was one of the most remarkable of all the Central Conferences held to date in Southern Asia. Of the 125 official delegates, 106 were nationals from the churches of India and Pakistan. The conference dealt in part with the following vital matters:

(1) Reorganization of our youth activities. The conference officially adopted the Methodist Youth Fellowship as its organization for young people.

(2) Church union. The conference decided to work toward church union within the new quadrennium.

(3) Participation in world-wide evangelistic program. Evidence was submitted from every annual conference that the evangelistic opportunity today is extraordinarily promising. Undoubtedly multitudes in India are beginning to study religion with a new freedom and with a new sense of individual need.

(4) Plans for the Methodist Centennial in 1956 were formulated.

The Central Conference also recorded its conviction that there continues to be a valued place for missionaries in India and Pakistan.

Regional Student Leadership Training Conference

Lake Junaluska, North Carolina, June 9-16.

Epworth Forest, Indiana, June 6-13.

Camp Casowasco, New York, June 8-15.

Texas, August 29-September 5.

Lake Poinsett, South Dakota, August 29-September 5.

Lake Tahoe, California, August 31-September 6.

(Left to right) **Mrs. Harry K. Morton, Hornell District president; Miss Mary Juno, rural worker; Miss Margaret Peacock, Wesleyan Service Guild conference secretary; Mrs. Hugh Thompson, conference treasurer; Mrs. Joseph M. Henderson, Genesee Conference president**

A TOUR TO OUR RURAL PARISH

By Mrs. Joseph Henderson

In a car filled with conference officers, the president of Genesee Conference traveled ninety miles to Addison, New York. There the Woman's Society station wagon, bought by the conference, conveyed the group over the exceedingly rough, stony and hilly roads of our rural parish, where the Woman's Division worker, Mary Juno, is doing a splendid work as our U.S.-2 missionary.

Seven churches, Risingville, Cameron, Cameron Mills, Woodhull, Rathbone, Presho, and Addison, ranging in active church membership from thirty-seven to 317, comprise the parish. These churches vary in structure from wood and cinder-blocks to brick.

By the united effort of some caravaners and MYF groups, the interior of one church was beautified. With donated labor, lumber from trees given by the Erie Railroad, and some money from Church Extension funds, the church at Rathbone, which had been destroyed by fire, was under construction.

Since Miss Juno was appointed to the field, all seven churches have organized a Woman's Society of Christian Service. A campsite of ten acres given by a lay leader has been developed and used for youth principally, with an outdoor chapel, a shelter, cabins for camping, tent sites, and a softball diamond. Several leadership training classes and daily vacation Bible classes have been conducted.

The station wagon, with the sign, "The Methodist Church, Woman's Society of Christian Service," is well known throughout the parish, as it carries children and youth to church school and youth groups besides the regular daily parish work. Over thirty thousand miles have been covered. Men and women, at sight of the station wagon, wave to Mary Juno and smiling children call to her.

The conference women on their homeward journey could still envision those seven churches with their doors open in summer and winter, with steeples still pointing the people to God, and bells continuing to call the people to worship. Our prayer is that through the pastors and parish worker these churches may activate the youth in Christian service.

Recent Arrivals From—

Africa: **Misses Clara Bartling (Mozambique), Route 1, Box 255, Silverdale, Wash.; Edith Parks (Southern Rhodesia), 112 W. Scott St., Grand Ledge, Mich.; Mary Jean Tennant (Mozambique), Fife Lake, Mich.; Catherine Parham (Southern Congo), 129 W. Princeton Ave., College Park, Ga.**

Brazil: **Miss Mary Jane Baxter, 805 East Clinton St., Huntsville, Ala.**

India: **Misses Adis Robbins, 130 Merriam Ave., Leominster, Mass.; Marceline Smith, 227 Rosemont Ave., South Charleston, W. Va.; Nell Lewis, R. D. 1, Salem, Ohio; May Sutherland, 315 S. Chapel, Alhambra, Calif.**

Mexico: **Miss Helen Hodgson, 1798 Walnut St., Apt. 1, Berkeley 9, Calif.**

Peru: **Miss Treva Overholt, 608 N. Kalamazoo St., Marshall, Mich.**

Recent Sailings For—

Africa: **Misses Lorena Kelly(Belgian Congo-Central Conference, via Brussels); Marguerite Deyo (Southern Rhodesia).**

Argentina: **Miss Josephine Abrams.**

Brazil: **Miss Florence Ford.**

India: **Misses Eunice LaRue, Frances Hindley, Marietta Mansfield, Rose Marie Backstrom, Meriel McCall, Grace Bates, Esther Armstrong, Jean Campbell, Jean Ann Dudley, Naomi Gleason, Mary Lou Reid.**

Peru: **Misses Mary Helen Games, Opal Meier.**

Methodist Prints

Missionaries of the Woman's Division commissioned at Buck Hill Falls, January, 1953

At the recent annual meeting of the Board of Missions, these twenty-nine young women were commissioned to serve under the Woman's Division of Christian Service—fourteen for work in foreign fields and fifteen for work in the United States and territories. Thirty-four men and women were commissioned at the same service for work overseas under the Division of World Missions. This brings to 102 the number of missionary candidates accepted for commissioning in 1952. Over one thousand have been commissioned by Methodism since 1948.

Girls of Esther Hall, Philadelphia Conference

These happy girls live in the Philadelphia Esther Hall, a conference-supported project. The beautiful residence hall with its gracious living quarters and hospitable, friendly atmosphere is a real home for girls away from home. This Esther Hall which was established almost twenty-five years ago is located at 6055 Drexel Road, Philadelphia 31, Pennsylvania.

RECOGNITION SERVICE

Recently a recognition service and reception, attended by several hundred guests, were given Miss Gertrude M. Davey, deaconess, who has served churches in Brooklyn in the New York East Conference since her graduation in 1906. Miss Davey served Warren Street Church for one year as a student in 1904; Sumner Avenue Church, 1908-1919; and Embury Church, 1919-1948. She was appointed to Union Church in 1948 where she is rendering service at the present time.

FREEMAN CLINIC

Newark Maternity Hospital, El Paso, Texas

The major interest of the Superintendent, Deaconess Millie Rickford, and staff is that of the welfare of the whole family involved when a patient is admitted to the clinic or hospital for treatment. An educational program is a part of this treatment, in order to promote health, hygiene, and better standards of living. This program is carried on through Parents' Clubs, demonstrations, films, and classes. Instruction in budgeting and acquiring a sense of values enables the patients to become better Christian citizens.

KOREAN RELIEF

When the Board of Missions held its annual meeting in January, at Buck Hill Falls, Pennsylvania, an offering was taken among board members and visitors to be devoted to relief of the needy in Korea. The sum contributed was $1,205.10. This money was turned over to Dr. Gaither P. Warfield, director of the Methodist Committee for Overseas Relief, and will be sent in full to Korea for use by missionaries among needy civilians.

A Neighborhood House on a Hill

By FLORENCE MAYO

ANYONE PASSING the large white house on the hill at the corner of 22nd and Cass Streets, Omaha, Nebraska, will notice much activity on any weekday, for children, youth, and adults come and go to the many activities offered at this character-building agency. Neighborhood House is among the pioneer social service agencies of this city. It is located in the oldest and most densely populated area where no other group serves.

With limited space, Neighborhood House provides a well-rounded program for families in social, educational, youth, and religious activities; leadership training, children's programs, and community relations. Recently a program was launched for the aged in the area.

Its purpose is to provide a Christian neighborhood which will work cooperatively with the community, churches, and other religious and social welfare agencies, in order to meet the spiritual, intellectual, physical, moral, and civic needs of the community. This is done irrespective of race, color, creed, or condition. Neighborhood House achieves its purpose through the provision of recreational, group work, and informal educational services.

The Board of Trustees consists of thirty members, including the president, secretary of Promotion, and treasurer for both the Nebraska Conference and Omaha District. The remainder are local Woman's Society members of the various Methodist churches in the city. The Woman's Society of Christian Service of the Nebraska Conference has contributed much financially, and has been keenly interested in the program of Neighborhood House over its long and varied history. Plans are now being made for the future.

It is financed by the Nebraska Conference Woman's Society of Christian Service, Omaha Community Chest, membership dues, and gifts of friends. The past holiday season will long be remembered for the numerous gifts that brought happiness to the children of Neighborhood House.

Every day brings forth some new development—a new club, good news of a member, the visit of a friend, gifts, an invitation to give a program for some civic organization, new friendships, and a better understanding among races. It is a real neighborhood center with a Christian emphasis. Mothers in the area say, "Neighborhood House is a real blessing," for there the children find Christian friends and learn those things that make for better living.

Tidyette Craft Class of 5-6-7-year-olds

(Left) **"Unto the least of these" at Neighborhood House, Omaha, Nebraska**
(Right) **The sewing class is making clothes for the mission dolls**

A Marching Sound

By MARIETTA MANSFIELD

"A Marching Sound" is one of a series of stories about Indian village life written to illustrate a Widening Fellowship. This series is especially timely this year with The Methodist Church emphasizing Evangelism around the world. The author knows and loves the people about whom she writes, having served them in the past and having just returned for another term in an Indian village.

—DORCAS HALL,
Executive Secretary, Section of Education and Cultivation

"And when you hear the sound of marching in the tops of the balsam trees, then bestir yourself; for then the Lord has gone out before you." [1]—II Samuel 5:24

I hear a marching sound—the footfalls of men and women going from village to village to carry something of of the spirit of the teachings of Jesus to the villager.

Spread over India are nearly 500,000 villages. It is here that we find those who cherish the traditions of the centuries. Here, also, we often find people living in poverty too benumbing to bear description. The Indian villager is warmhearted, courteous, kind, and generous, giving the best he has to the stranger within his gate. His home is made of sun-dried mud walls, covered with a thatched roof. These houses are clustered by the village pond. Many of these villages lie amidst fields connected by rough cart tracks. Each village has its own artisans: the artisan's occupation for the most part is hereditary.

I hear a marching sound—the footfalls of the villagers at eventide. The sun has set. The darkness is lightened by the brilliance of the stars. The village is veiled in a film of blue smoke. The night air is fragrant from the burning of odd ends or sugar cane stalks. Men coming in from the fields put aside their plows, to rest from their labor and to eat their evening meal. In one corner of the courtyard two half-grown girls cook food over a low-burning fire, their cheeks glowing in its light. In another a woman prepares food for the buffalo. By the flickering light of smoldering fires, grimy-faced children are seen munching thick black bread. The women squatting on their heels are talking over the many interests of the day —how the lost buffalo returned; the strange magic learned by the old and wise; as they sit waiting for the evening meal. A woman has lighted a lamp, which casts long shadows on the walls of the houses around the courtyard. It lights idols and crude paintings, and demon chasers at the doorways. A dog's howls are heard and the villagers huddle a little closer together, for beyond the courtyards, in the dark, evil roams the village streets.

Now I hear a different sound — the footfalls of a villager hobbling in, seeking medical aid. When he showed us a badly injured foot, now festering and green, we looked and wondered at what we saw. Our first thought was, this lad will surely lose that foot. We advised him to go to the government hospital in town. He would have none of our suggestion, saying, "I know the work of *your* hands. They are Christian and I have confidence in them. I cannot go to the hospital."

"We're not doctors," we explained, "but we will try to help you. We will give what treatment we can but only God can heal." And in the days that followed we watched a miracle of healing.

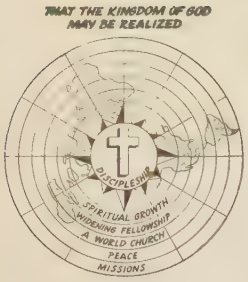
I hear a marching sound—the footfalls of the elders of this village. "Won't you come and tell us of the Christ? The first we heard of him was when a preacher came to us before the First Great War. He taught us Christian hymns, the Lord's Prayer, and portions from the Bible. We memorized them the best we could, for the most of us cannot read or write. When he went away no one else came. Many years have gone since then, and with the passing of time we are forgetting nearly everything he taught us. Now we know only this, that we are called Christians."

So it was that we went to their village, first to bind their wounds, and then to teach. We taught them many of the hymns they had long since forgotten. And in their efforts to know God better and come closer to Him they repeated after us prayers —sentence by sentence— and little by little we introduced our villagers to the Christ.

I hear a marching sound—the footfalls of a people in need—in need of the gospel of Jesus Christ, of education, and of medical care. I see a little old wizened lady in her tattered, dirty clothing feeling her way through the crowd toward me. Her face looked as if it had been wrinkled by a thousand years. She sat on the ground at my feet and with her chin cupped in her hands stared at me with unseeing eyes. Then she said, "Miss Sahib, if you will give me some medicine that will cause me to see again, I will give you fifty cents." To her that was great wealth. With a lump in my throat I had to tell her I had no medicine that would make her see again.

I hear a marching sound. . . .

[1] Revised Standard Version. Used by permission of the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.



1953-1954

CHECK SHEET FOR QUADRENNIAL GOALS

CHARTING THE COURSE IN THE LOCAL SOCIETY

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PEACE OF CHRISTIAN DISCIPLESHIP.

	First Quarter	Second Quarter	Third Quarter	Fourth Quarter
I. SPIRITUAL GROWTH *We Will Seek to Grow as Christians*				
1. Organize a study class on *Jeremiah*.				
2. Continue or form a Prayer Group.				
3. Encourage enrollment in the Fellowship of Intercession.				
4. Cooperate with the secretary of Spiritual Life in her activities as a member of the church Commission on Membership and Evangelism. (See *Discipline.*)				
II. WIDENING FELLOWSHIP *We will seek to bring others into the Christian Fellowship of the Church and of the Woman's Society of Christian Service and the Wesleyan Service Guild.*				
1. Use the plan of visitation recommended by your conference.				
2. Increase membership with the goal of securing every woman member of the church as a member of the Woman's Society or Wesleyan Service Guild.				
3. Increase use of THE METHODIST WOMAN and WORLD OUTLOOK with emphasis on subscriptions.				
4. Make regular use of publicity channels—bulletin, newspapers, radio—to promote the Woman's Society and the Wesleyan Service Guild.				
III. A WORLD CHURCH *We will seek with Christians everywhere the sustaining fellowship and power of a World Christian Church.*				
1. Organize a study class on "The Life and Task of the Church Around the World."				
2. Cooperate in interdenominational activities: **A. Council of Church Women** **a. World Day of Prayer** **b. May Fellowship Day** **c. World Community Day** **B. Other activities such as** **a. Community Vacation Church School** **b. Weekday Religious Education**				
3. Present information about the World Federation of Methodist Women.				
4. Become informed concerning the World Council of Churches.				

	First Quarter	Second Quarter	Third Quarter	Fourth Quarter
IV. PEACE *We will use all available resources to work for "the things that belong unto peace."*				
1. Present to youth and children mission studies, including opportunities for Christian service.				
2. Apply the principles of the Charter of Racial Practices of the Woman's Division to your own church and community.				
3. Observe United Nations Day.				
4. Use *Prayer Calendar in daily prayer for missionaries who are our "Ambassadors of Peace."**				
V. MISSIONS *We will proclaim the world mission of the Church to be God's plan for the redemption of the world. To this end, we will work to make the Lord Jesus Christ known to all peoples everywhere, to persuade them to become His disciples, and to foster the knowledge and expansion of the missionary enterprise throughout the world.*				
1. Organize a study class on "Spanish-Speaking Americans."				
2. Organize a study class on "Alcohol and Christian Responsibility."				
3. Cooperate in church-wide mission study of *Heritage and Destiny*.				
4. Use the "Widening Fellowship" plan for increased giving to the work of the Woman's Division.				
VI. DISCIPLESHIP *We will accept the price of Christian discipleship.*				
GENERAL GOALS FOR 1953-1954				
1. Send all reports to District Officers ON TIME.				
2. Hold an Officers' Training Day.				
3. Have a missionary or other guest speak on some phase of the work of the Woman's Division.				
4. Promote Special Memberships.				
5. Send representatives to subdistrict, district, and conference meetings.				
OTHER LOCAL GOALS FOR 1953-1954				
1.				
2.				
3.				
4.				
5.				

*Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. 40 cents.

To Make His Kingdom Real

A Pageant Interpreting the Quadrennial Theme and Emphases

By MAUDE WHITE HARDIE

PRELUDE: "In the Cross of Christ I Glory." *The Methodist Hymnal* is used except where otherwise stated. No. 149.

SOLO: "Above the Hills of Time," No. 145.

VOICE 1:

The Voice that woke the hills of Galilee
Speaks to our hearts today. Not time, nor space,
Diminishes the truth the Master spoke
To men whose little minds could scarcely hold
That truth: whose eyes and ears were slow
To take it in.
And so we find ourselves,
Across the centuries: our little minds
So full of trivial things. Our eyes, our ears
Trained to false values; but our hearts, like theirs,
Wistfully turn to Him—the Life and Light.

SOFT MUSIC: "Above the Hills of Time," No. 145—a few bars.

To those who followed Him, He lost no chance
To speak about God's Kingdom. Night and day
That was His great concern—to make it real—
Not just as splendid far-off mystery,
But transformation in the hearts of men
As here and now in terms of everyday.
His great concern was for the every-day
And every man; to help them understand
And, understanding, share that glorious hope
And make the Kingdom real.

(*As the following lines are read, figures may enact the five parables in pantomime, each separate figure or group moving silently within the light of the spotlight and giving way to the next as the reading continues.*)

VOICE 2: Jesus said, "The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

SOFT MUSIC: "I Surrender All." *Cokesbury Hymnal,* No. 148.

VOICE 2: Jesus said, "Behold a sower went forth to sow; and when he sowed, some seeds fell by the wayside . . . some fell upon stony places. And some fell among thorns; . . . but other fell into good ground, and brought forth fruit."

SOFT MUSIC: "Bringing in the Sheaves," *Cokesbury Hymnal,* No. 165.

VOICE 2: Jesus said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

SOFT MUSIC: "Have Thine Own Way, Lord," *Cokesbury Hymnal,* No. 72.

VOICE 2: Jesus said, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, . . . so that the birds of the air come and lodge in the branches."

SOFT MUSIC: "The Kingdom Is Coming," chorus only, *Cokesbury Hymnal,* No. 164.

VOICE 1:

Our faith must grow, as does the mustard seed.
It is a great adventure, this, in faith.
We launch our ship upon an unknown sea—
Unknown to us, but not unknown to God.
Our compass points to all parts of the world
And we fare forth.

SOFT MUSIC: "Jesus, Saviour, Pilot Me," No. 269

There is no shore too distant for His love
Through circles of an ever-widening tide.
In every emphasis we hear His voice
Reminding of those words He spoke of old,
Trying to make God's kingdom real. . . .
Through deepening growth—through widening fellowship—
Through universal outreach of His Church—
Through peace afar and peace in things nearby—
Everywhere purposing to make Him known—
So, we adventure in Discipleship.

(*At this point spotlight centers on the symbol, on the first of the concentric circles,* We Will Seek to Grow as Christians. *It extends from circle to circle as these are stressed. The cross at the center remains dark until* Discipleship *is presented.*)

VOICE 2: **We will seek to grow as Christians.** To do this, we need to draw more deeply on the resources of prayer, both personal and group.

SOFT MUSIC: "Sweet Hour of Prayer," No. 302.

(*Here a spotlight is turned on the pulpit or platform at the same location where the* Parables *were dramatized, and the following tableaus are presented, in sequence.*)

VOICE 2: Through personal meditation and devotion.

(*Tableau 1: Woman enters with devotional book or Bible; seats herself; reads; looks up from book, holding finger in place. This and the other two tableaus may be enlarged to represent people of the world, in costume, at prayer,* if *the visualizing of Emphasis 3—A World Christian Church —is done by slides and not by costumed groups, where the alternative methods are suggested.*)

VOICE 2: Through family worship.

(*Tableau 2: Woman of tableau 1 remains. A family group—children and parents—in attitude of prayer.*)

VOICE 2: Through the prayer group.

(*Tableau 3: Women of the Woman's Society of Christian Service seat themselves in circle; bow heads. Woman from tableaus 1 and 2 also takes part in this. Women keep their places, ready for action at the reading of the next Emphasis. The spotlight is dimmed and then refocused after the reading of the next Emphasis.*)

VOICE 1: **We will seek to bring others into the Christian fellowship of the church and of the Woman's Society of Christian Service and the Wesleyan Service Guild.**

(*The light is focused on the circle of women who have constituted the prayer group. These rise with alacrity, look at one another, smile, nod, perhaps one or two clasp hands briefly. They come down aisles, beckoning from audience women who have been designated before, who represent all ages and types, and bring them to platform. These form a "widening circle" in the lighted area on platform from which the little group just came. They should be selected to include a business woman, youth, woman with children—maybe those from tableau 2—older woman, and if practicable, someone who needs assistance, to represent the shut-ins. Some should be informally dressed as though coming from work in the home or factory: some, formally dressed. As they reach platform they form a circle or semicircle, clasping hands.*)

MUSIC: Singing by group or choir or congregation, or all, of verse 1 of "Blest Be the Tie That Binds," No. 416, or verses 1 and 4 of "Jesus, United by Thy Grace," No. 419.

(*Following the singing of this hymn, the group leave platform and are seated together nearby.*)

VOICE 2: **We will seek with Christians everywhere the sustaining fellowship and power of a World Christian Church.**

SOFT MUSIC: "The Church's One Foundation," No. 381.

(*Here either of two methods of presentation, or a combination of both, may be used:*

1. Have slides, representative of the areas of work referred to by VOICE *and* RESPONSE, *thrown on a screen at back of platform.*

2. Have spotlight focused on the altar rail and altar. People dressed to represent various countries indicated come as individuals or groups from front seats or wings or sides of church and kneel at altar as their countries are indicated. The group that represented the local Woman's Society will join them at the altar, kneeling last.)

VOICE 2: "It has been the high privilege of our Church to make through all the years constructive contributions to this movement of world-wide Christian unity. For a long time we have been repeating, 'I believe in the holy catholic church.' Now we are seeing upon the horizon of our troubled times the outline of this New Testament *ecclesia*, helping to answer our Lord's prayer for the oneness of His followers."

(Episcopal Address, 1952 General Conference)

SOFT MUSIC: "The Church's One Foundation," No. 381.

VOICE 1: In the frozen North, where half the year is lived in shadow; where communication is infrequent and distance isolates men from their fellow men,

RESPONSE (*by a Verse Reading Choir, or by* VOICE 2): The Church of Christ is there.

VOICE 1: Where the equator's sun burns above the industrial city and the thatched village; where the new civilization and the old contend for the body and spirit of man,

RESPONSE: The Church of Christ is there.

VOICE 1: Where the destruction of war has leveled buildings and left thousands homeless; where the pressure of conflicting ideas and ideals is constant upon a people bewildered and bereft,

RESPONSE: The Church of Christ is there.

VOICE 1: Where the ancient faiths of the world stir, restless in the presence of the one faith that has Jesus Christ at the heart of its life and teaching,

RESPONSE: The Church of Christ is there.

VOICE 1: Where the lights and shadows of wealth and want contrast with startling clarity:

Where the symbol of the dead Christ upon His cross proves insufficient for the spiritual hunger of those who seek a living Christ as Saviour and companion,

RESPONSE: The Church of Christ is there.

VOICE 1: In villages and towns and cities of our own land, in the noise and hurry of its daily life, where men too often set value on passing material things and let the permanent things of the spirit slip by,

RESPONSE: The Church of Christ is there.

VOICE 1 (*when all have knelt at altar*): Let us pray—

O God, whose will it is that all thy children should be one in Christ, we beseech thee to bless thy Church with growing influence and power. We pray that . . . her members may be loyal, her witness to the truth a shining light, her proclamation of saving grace a joyous mission, that in the face of the unfinished task of the world's redemption we may hear again the supreme summons to discipleship and to service; through Jesus Christ our Lord. Amen.

(*The Book of Worship*, page 92)

(*As groups rise from the altar, they are seated near the front of the church, remaining together.*)

SOFT MUSIC: "The Church's One Foundation," No. 381.

VOICE 2: **We will use all available resources to work for "the things that belong unto Peace."**

VOICE 1: Let us think on Peace with equality and justice for all.

"Let us search and try our ways, and turn again to the Lord. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord . . . He will teach us of his ways, and we will walk in his paths. . . . And he shall judge among the nations, and shall rebuke many people . . . nation shall not lift up sword against nation, neither shall they learn war any more."

(Lamentations 3:40; Isaiah 2:3, 4)

VOICE 2: Let us think on human rights and human endeavor.

Everyone has the right to life, liberty, and the security of person.

Everyone has the right to education.

Everyone has the right to take part in the government of his or her country.

Everyone has the right to work.

Everyone has the right to freedom of thought, conscience, and religion.

(*Following each statement of "Everyone has the right. . . ." an individual or group enters, carrying a symbol and appropriately dressed. These might be, in the order of their entry: broken chains, hanging from each wrist; boys and girls, some with schoolbooks, seeming happy and secure—others without, hesitant and unhappy; a ballot box; men and women in uniforms of different vocations; an open Bible. They stand in row on platform, facing audience, during singing of solo.*)

SOLO (*tune, America, No. 489*):

My country is the world;
My flag with stars impearled,
Fills all the skies;
All the round earth I claim,
People of every name;
And all-inspiring fame,
My heart would prize.

And all men are my kin,
Since every man has been
Blood of my blood;
I glory in the grace
And strength of every race,
And joy in every trace
Of brotherhood.

(Anonymous)

The New Hymnal for American Youth.

VOICE 1 (*raising hand in attitude of prayer*):

"Dear Lord, teach us to act instead of dream;
To work for Peace instead of wishing for a miracle;
Make us honest men and honest women,
With the strength and the courage
To lift a dying Peace
From the ashes of empty Victory,
And make it live again."

(Dick Diespecker, "Prayer for Peace," *Ceremonials for Special Days*, page 76)

VOICE 2: **We will proclaim the world mission of the Church to be God's plan for the redemption of the world. To this end we will work to make the Lord Jesus Christ known to all peoples everywhere, to persuade them to become his disciples, and to foster the knowledge and expansion of the missionary enterprise throughout the world.**

(*The light from the spotlight, shining on the Symbol, should grow stronger as this Emphasis continues.*)

VOICE 2:

To North and South and East and West they go—
Twenty-eight lands, where they help hearts to know
A way of life.
The roll call sounds. Distances disappear:
And those once far off, now in Him are near.

(*As the roll is called, twenty-eight women, each carrying a standard or placard, bearing the name of a country where the Woman's Division has work and the number of workers there, come down the center aisle in single file. They cross the platform one by one, pausing at the center, and state the name and the number which are on the poster: then form at back of platform, holding placards at uniform height, facing the audience.*)

VOICE 2:

Algeria, 12
Angola, 10
Argentina, 7
Belgian Congo, 29
Borneo, 3
Brazil, 36
Bulgaria—work temporarily closed, because of world conditions
Burma, 9
Chile, 1
China—work temporarily closed, because of world conditions
Cuba, 22
Dominican Republic, 2
India, 163
Japan, 75
Korea, 18
Liberia, 5
Malaya, 27
Mexico, 31
Mozambique, 10
Pakistan, 9
Peru, 10
The Philippines, 28
Poland — work temporarily closed, because of world conditions
Southern Rhodesia, 26
Sumatra, 2
Tunisia, 1
Uruguay, 10
United States—approximately 1,500

VOICE 2: More than 2,000 full-time Christian workers, serving in cooperative effort with hundreds of consecrated Nationals.

In the words of Charles Wesley,

"See how great a flame aspires,
Kindled by a spark of grace."

Truly, a widening way!

SOLO:

"See how great a flame aspires,
Kindled by a spark of grace!
Jesus' love the nations fires,
Sets the kingdoms on a blaze. . . .
When He first the work begun,
Small and feeble was His day:
Now the word doth swiftly run;
Now it wins its widening way."

(No. 500. Tune, Messiah, No. 225)

(*During the solo, the women leave placards standing across front of church in positions previously arranged, and take their places in front seats of church.*

As the last lines of solo are sung, the spotlight on the Symbol should extend to the outside rim of the circle, Missions.)

VOICE 1: **We will accept the price of Christian Discipleship.**

(*At this point the light shines on the cross at the center of the Symbol. As the music of* "In the Cross of Christ I Glory" [*No. 149*] *is played softly, all who have taken part in the pageant at any point come forward singly or in groups and face the cross. Music should continue till all are in position.*)

VOICE 2: Jesus said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple. . . .

"Whosoever . . . forsaketh not all that he hath, he cannot be my disciple. . . .

"Here is my Father glorified, that ye bear much fruit: so shall ye be my disciples. . . .

"If ye continue in my word, then are ye my disciples indeed."

(*A few bars of music of* "In the Cross of Christ I Glory," *played softly.*)

VOICE 1:

The Voice that woke the hills of Galilee
Speaks to our hearts today. With Him we seek
To make the Kingdom real, to all the world.
Enact, O God, here in our lives, we pray

(*Here, all around the cross kneel.*)

Our Master's parables: to count the cost,
And then to find our joy in following Thee.
Help us to sow Thy truth in waiting hearts
Ready, responsive; and the unyielding, too,
That never have known love.
Give us a faith
That knows defeat to be impossible,
Because our strength is in the cross of Christ.
Make our discipleship an active joy—
A searching test—a priceless privilege.

(*Here, all may rise, and make half turn, facing cross and audience.*)

So send us forth—forth to a world that waits
The light and love that make Thy Kingdom real.

(*A moment of silence, then the soft music of* "In the Cross of Christ I Glory." *The music grows louder, and the audience rises for the singing of Hymn No. 149.*)

HYMN (*unison*): "In the Cross of Christ I Glory," No. 149.

BENEDICTION: Grant, O Lord, that what hath been said with our lips we may believe in our hearts, and that what we believe in our hearts we may practice in our lives; through Jesus Christ our Lord. Amen.

(*The Book of Worship,* page 149)

NOTES

This pageant has been prepared with both small and large churches and societies in mind, with the hope that by amplifying it on the one hand, or shortening it on the other, it may be given by whatever number of people are available to participate.

Care should be given to the choice of the two VOICES, for unless these parts are clearly understood, the message will be lost. For the sake of contrast, one high voice and one low will be effective. These two Readers should stand at reading desks, one on either side of the pulpit or platform. They may wear choir robes, if desired.

The interpretation of the parables may be by pantomime of costumed figures, or by interpretive dancers, or if neither is practicable, the action may be omitted and use simply the reading and the music.

The tableaux representing Prayer may be enlarged to include peoples at prayer in other lands, showing other customs and costumes. If this is done, it will be better not to use costumed peoples of the world in the World Church Emphasis, but to use slides. The decision in each case depends on the local situation. There is no longer a Costume Bureau, so costumes will have to be provided locally. If they are used, they should be carefully planned and appropriate.

Slides may be rented from the office of Miss Elizabeth Marchant, Secretary of Visual Education, 150 Fifth Avenue, New York 11, N. Y., for $1.50 for the set. This includes postage.

The figures given for missionaries in each foreign country are from the official figures compiled and printed as of December 1, 1952. In preparing the placards, an outline map, in India ink of the country, will make an effective background for the name and number. These latter should be as large as possible. The placards should be the size of large sheets of cardboard. The placing of them, after the roll call, will need to be carefully worked out beforehand, so that they make an impressive background for the conclusion of the pageant, and do not detract from the final scene.

The lighted cross at the close may be either an actual cross, electric-lighted, or it may be a projection of the cross which is at the center of the Symbol, magnified as it is projected upon a screen behind. It should be the central object of attention, in the closing scene.

Properties needed, are simple: the Symbol of the Woman's Division for the quadrennium (compass and concentric circles, with cross at center); slides, if used; costumes of other lands, if used; symbols for the various "rights"—broken chain, schoolbooks for children, ballot box, uniforms of workers, large Bible.

If in any case neither *The Methodist Hymnal* nor the *Cokesbury Hymnal* is available, care should be taken in substituting hymns which are equally suitable, so that they may convey the intended message.

Filmstrip Features Deaconesses

By ELIZABETH MARCHANT

To show the need for many more young women to join the modern deaconess movement, a new sound and color filmstrip, *Adventures in Service*,* has been produced by the Woman's Division.

Wherever new deaconess recruits may be found, it is recommended that this filmstrip be shown—in Wesleyan Service Guilds, youth groups, camp groups, vocational conferences, summer schools, and work camps.

The story of the filmstrip is a fictional treatment. Through the eyes of a college student visiting Scarritt campus, we learn the history of the deaconess movement and the occupations open to deaconesses of The Methodist Church.

Important sequences of the filmstrip picture Scarritt College for Christian Workers in Nashville, Tennessee, and National College for Christian Workers in Kansas City, Missouri, the principal training centers for deaconess work. There are views of campus landmarks, and students doing their field-work. Through a series of pictures, we see deaconesses working in hospitals, camps, young women's homes, community centers, schools, as rural workers, and as directo of religious education in scattere areas as Alaska, California, Hawai New York, Puerto Rico, and Ne Mexico.

Deaconess Roma Cupp aims to recruit a new deaconess in the filmstrip, *A ventures in Service*. Scarritt College students appearing in the filmstrips a Delaine Munday (seated at left), Barbara Campbell, and Jane Peck at rig

Faculty, staff, and students Scarritt and National Colleges c operated when asked to pose f pictures, round up props, and hel arrange settings. Miss Roma Cup a deaconess faculty member Scarritt, herself plays in the stor while Delaine Munday, a studen impersonates the visiting colleg student. Barbara Campbell an Jane Peck, who are deaconesse in-training at Scarritt, play simil roles in the filmstrip.

The story background of th filmstrip was photographed at Sca ritt College by Tim Harden Nashville, under the direction script-writer Stanley Silverma and Elizabeth Marchant. Mi Mary Lou Barnwell, executive se retary of the Commission on Dea coness Work, was present as a viser.

Southeastern Jurisdiction Officers

Officers of the Woman's Society of Christian Service, Southeastern Jurisdiction, are (left to right): Mrs. E. U. Robinson, Franklin, Tennessee, president; Mrs. David J. Cathcart, Miami, Florida, vice-president; Mrs. John Hoyle, Jr., Marion, North Carolina, recording secretary; and Mrs. B. R. Stout, Knoxville, Tennessee, treasurer. They were named February 25 at the annual meeting in Jackson, Mississippi, attended by delegates of nine southeastern states and Cuba, representing a membership of 378,000 women

* Sale price, $8.00; rental, $2.50; available fr The Methodist Publishing House serving yo territory.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

THELMA STEVENS, *Executive Secretary*

Dear Friends:

May is an important month on the calendar of your Woman's Society and Wesleyan Service Guild. *It is the month when you and your committee will take stock of the work done and the progress made in your program of Christian Social Relations and Local Church Activities.* For help see THE METHODIST WOMAN for May, 1952, and April, 1953.)

It is also a month when the church emphasis on the program of *World-wide Evangelism* comes into special focus. May and June are both special months when the hearts of Methodists should be "strangely warmed" with *renewed commitment* to work for a better world for *all* people. At this point there are among others two simple but specific suggestions that are important to Christian Social Relations secretaries. These suggestions are a part of the special work of Woman's Societies and Guilds as recommended by the Woman's Division in January, 1953. (See pages 22, 23 of THE METHODIST WOMAN for March for complete program.)

1. Work in practical ways to make your part of the *visitation program* have meaning. One suggestion is to use some of the leaflets, such as *Not My Child** (a leaflet on narcotics and youth), 5 cents, 25 for $1.00); *Making the United Nations a Part of Family Life** (free), and *Making the World Church a Part of Family Life** (5 cents, 25 for $1.00), as conversation pieces when you visit in homes of younger parents particularly. Order these leaflets in quantities and leave one with the family you visit. Seek the help of your secretary of Children's Work, your Young Adult Department, and your church-school teachers.

2. "Prayer - Discussion - Action" groups possibly using *The Social Creed* of The Methodist Church as *one* basis for discussion. You will be working closely with your secretary of Spiritual Life in getting these groups going. Why not try to do it on a church-wide basis? Get your pastor, Methodist Men, youth groups, and others working on the idea. The Social Creed is found in the *Discipline of The Methodist Church* and reprinted in the *Handbook on Christian Social Relations and Local Church Activities.** Copies for distribution to your groups or to members of your congregation (why not slip one inside each church bulletin on Sunday?) may be secured from the Board of World Peace, 740 Rush Street, Chicago, Illinois.

May Fellowship Day will be observed in your community May 1. You will want to participate in this and in the continuing emphasis on our citizenship responsibility, including the *National Citizens' Roll Call of Methodist Women* which has been a part of your program since 1950.

The next three pages of this issue of THE METHODIST WOMAN bring another in a series of articles related to United Nations. This is especially concerned with United Nations Educational, Scientific, and Cultural Organization, one of U.N.'s most important specialized agencies. This article is significant now in the face of current attacks on UNESCO and our schools. Why not use these pages as a basis for discussion in your circle meetings? (THE METHODIST WOMAN for September, 1952; *McCall's* for September and October, 1952; and *See* Magazine for October, 1952, will give valuable additional help on these questions.)

"Patterns for Peace" is the title of the *Thirteenth Annual Report of the Woman's Division;** price, 60 cents. *Read it! Discuss it!* Know the total program of your organization!

"Register Christian Opinion," 1953 edition, is a source of basic information for every woman interested in voicing her concerns to the right person in our national government in Washington. Order from the Board of World Peace, 740 Rush Street, Chicago 11, Illinois; price for Methodist churches—individual copies 5 cents each, 50 cents per dozen, $2.50 per hundred.

Order from the same address copies of the new pamphlet answering attacks on U.N., and entitled *The Churches and the United Nations,* by Walter Van Kirk. Price, 15 cents.

Finally, if this new call to *Evangelism* is to have social significance for today's world, the following excerpt from *The Christian's Handbook on Communism* (published 1952 by the Committee on World Literacy and Christian Literature, 156 Fifth Avenue, New York, N. Y., price, 35 cents), has new urgency:

We must develop today a new sense of Christian vocation. God calls men to serve him not only in his Church but also in society. When Christians in every area of life see their work as an opportunity which God has given to them to serve him and their neighbors, a tremendous power for good will be let loose which can have a great influence in transforming society.

This happened in the Wesleyan revival in England. Lord Wilberforce . . . felt the call of God to free the Negro slaves. . . . Another convert gave his life and wealth to prison reform, another to . . . orphaned children, another to serve the abandoned industrial workers. Each gave himself to his task in response to the call of God.

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

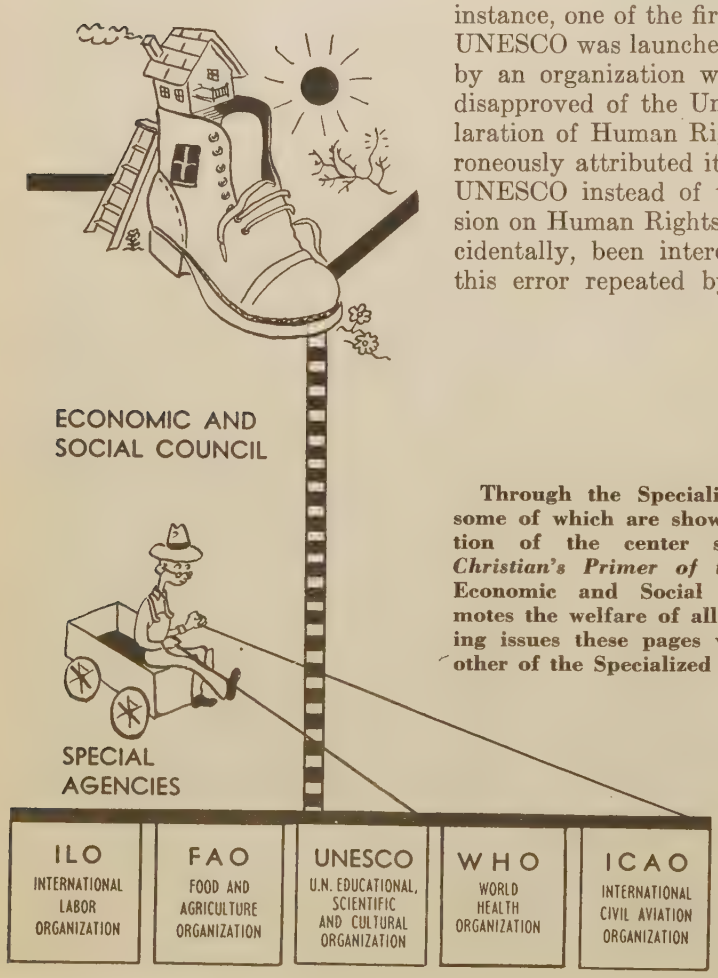
UNESCO— OPPORTUNITY OR DANGER?

"BUILDING the defenses of peace" is the job of the most misunderstood of the Specialized Agencies of the United Nations. Although this seems one of the aims which would find most response in the minds of people whose greatest desire is for a world really at peace, events have conspired to make them particularly suspicious of it. During the past year this suspicion and confusion about UNESCO has been a complicating force in many American communities. There are many reasons for this dangerous state of affairs, and one of the best contributions that responsible citizens can make is to understand these reasons and then to make an attempt to evaluate and understand the work of UNESCO. Thus equipped, they can work toward ending the present confusion and toward seeing that participation is directed in wise and effective ways. As we shall see, UNESCO, of all the U.N. agencies, is the one which provides the public with the greatest opportunities for directing policy and participating in its activities.

1. UNESCO suffers, as does every part of the U.N., from the complete lack of information about anything related to the United Nations and its work. Where a vacuum of information exists, it is easy for misinformation to rush in. In many ways UNESCO has merely been the victim of this confusion. For some reason, things which were not the work of UNESCO have been ascribed to it by those who disapproved of these particular acts. For instance, one of the first attacks on UNESCO was launched in America by an organization which bitterly disapproved of the Universal Declaration of Human Rights, and erroneously attributed its drafting to UNESCO instead of the Commission on Human Rights. It has, incidentally, been interesting to see this error repeated by those who copied the attack in their own words in columns or speeches, without giving credit to the organization which originally made the attack.

Another instance is that of the attack on UNESCO because of its "heedless violation" of all principles of beauty in the designing of the U.N. Headquarters — a matter in which it had no part, of course. Another is the railing at UNESCO as a godless organization because it prevented the inclusion of a meditation room at the U.N. Headquarters. Needless to say, neither UNESCO or any other organization (or country for that matter) had raised any objection to the Meditation Room. Yet long after the room was in use, United Nations speakers were often asked why UNESCO had been permitted to prevent its opening.

2. UNESCO also shares with the rest of the U.N. the sudden change of public climate, which comes from the superficiality of the information found even among people who have supposedly done some reading and thinking on the subject. This superficial information is based on the theory that when we signed the U.N. Charter "they" (the "U.N. people") not "us" (the member nations of the U.N.) assumed a. responsibility for providing a peaceful world. The false hope that the U.N. was a magic formula for peace instead of machinery which its member nations can work determinedly for peace, has left many people feeling not only disillusioned but actually betrayed. This feeling has made it easy for groups of dismayed and embittered people to be aroused to action against such projects as teaching about UNESCO in the schools. The existence of this type of confusion proves how badly basic education is needed to understand the principles underlying the belief that international organization is necessary to solve problems which in our world of speed and communication must be recognized as international.



Through the Specialized Agencies, some of which are shown in this section of the center spread of *A Christian's Primer of the UN*,* the Economic and Social Council promotes the welfare of all. In succeeding issues these pages will deal with other of the Specialized Agencies.

3. In addition to suffering from these two handicaps under which the whole U.N. operates, UNESCO's own structure is a little different from that of other U.N. bodies, and this creates special grounds for misunderstanding. In the General Assembly and other parts of the U.N., the delegates of each country are the official representatives of the government which has named them to represent it. They look to that government for instructions. They often, indeed, begin a speech with such words as "My government believes . . ."

UNESCO, on the other hand, comes closer to fulfilling the purpose of "people speaking to people" because, although their appointments are confirmed officially, the delegates to the general conferences are spokesmen for the National Commissions for UNESCO which are established in each country, and are appointed in consultation with them. These National Commissions are in themselves a difference between UNESCO and other parts of the U.N. Each nation which is a member of UNESCO is expected to organize a National Commission composed of members of its own national, cultural, educational, and scientific organizations. This commission serves as the liaison between the people of its country and UNESCO, and between UNESCO and the organizations and people of its country. Although this is obviously an important step in widening the participation of citizens in such organizations, it is a great source of confusion. Often people hear that the American National Commission for UNESCO is making such and such a suggestion, or holding a conference here in America, and they begin to worry. Is this an international organization coming into our midst and attempting to influence us or to persuade us to do particular things, they ask, with fear and resentment? The plain answer that this is the United States Commission for UNESCO often is lacking, where there is not complete understanding of UNESCO's methods and structure.

4. The intangible character of the task which UNESCO assumed as its primary one has managed to reverse her position, from that of the specialized agency highest in public favor to that of the one least appreciated and trusted. Curiously enough, in this process all sight has been lost of the many tangible contributions to human welfare that UNESCO has made. When the U.N. was being planned, many groups clamored for the creation of specialized agencies to work in particular fields. Those who worked with health pointed out the desperate health situations in many sections of the world which could be attacked effectively only through international cooperation. The agricultural experts pointed out that a food and agriculture organization could do wonders for starving millions. The aviation people talked with rapt enthusiasm of an organization that would make it possible for an American pilot to land safely on any airfield in the world without any previous knowledge of conditions or procedures on that field or of the language spoken by the men in its control tower.

However, in spite of the fact that everyone acknowledged that these fields were important, there was an overwhelming conviction on the part of most people interested in international planning that an organization that would devote its attention to trying to find ways in which the minds of men could be used to house "the defenses of peace," instead of the origins of wars, was essential. Even though many of those who advocated it most strongly were keenly aware of the fact that its work might take much time and effort without producing much in the way of tangible results, their enthusiasm was not dampened. An opinion survey in thirty-three countries revealed that the demand for this type of agency lead that for any of the others.

Accordingly, in 1945, the United Kingdom and France called together forty-four interested nations to formulate the plans for the United Nations Educational, Scientific and Cultural Organization—universally known as UNESCO; and a year later, when twenty governments had ratified its charter, it officially came into being. Now, six years later, the position of UNESCO in the minds of many Americans has almost become reversed. Instead of being the most popular and valued, it has become the least popular and the most feared. There can be no question about the fact that it is also the least understood. The reasons for this are hard to understand.

Its purpose as stated in Article I of its constitution is simple and straightforward: It is "to contribute to peace and security by promoting collaboration among the nations through education, science, and culture in order to further universal respect for justice, for the rule of law and for human rights and fundamental freedoms which are affirmed for the peoples of the world without distinction of race, sex, language or religion, by the Charter of the U.N."

But even though this purpose is simple, it's still intangible. How do you best further respect for these things? How do you measure what you have accomplished? The other specialized agencies have tangible results to show, people say. The World Health Organization stopped a cholera epidemic dead in its tracks, vaccinated millions of children against tuberculosis, and decreased the percentage of malaria cases in three countries from 85 per cent to 5 per cent. There you can see results—you have statistics! The Food and Agriculture Organization, too, has many concrete things to which it can point with justifiable pride—for instance, the cotton and wheat crops trebled in Afghanistan just by the introduction of new seed strains and small garden tools like the hoe and scythe.

And the International Civil Aviation Organization has its international "Ground Controlled Approach" and its weather stations. All these are visible accomplishments, but what has UNESCO accomplished in turning minds toward

peace? It looks like a long job. Perhaps it's one that we could get along without. This is certainly one of UNESCO's greatest misfortunes.

5. Although this conclusion that UNESCO has accomplished little if anything sounds logical, it is a gross misstatement of fact. Actually UNESCO has as much to point out in the way of lives that have been bettered as any of the other specialized agencies. It had to face the fact that you couldn't begin education when you have no schools, libraries, museums, universities, and medical and scientific laboratories. Until 1950 restoring these facilities to war-torn Europe was one of its major jobs. Also, it had to recognize the fact that you cannot educate children until you have done the best that you can for their physical, mental, emotional, and moral handicaps with which savage war has left them. Until 1950 this, too, was a major task of UNESCO —artificial limbs, Braille books, surgery, the restoring of confidence and the banishing of hysteria in children who had lived through months of steady bombing. Those are among UNESCO's concrete achievements. The facilities for learning had to be restored and the physical welfare of children had to be achieved before the new process of learning for peace could be given much time. These things which would seem important to even the most practical of UNESCO's critics, unfortunately have been to a large extent passed over. General circulation of information about them would be most helpful in this regard.

6. Because of the character of its foremost task, that of re-creating closer international understanding and cooperation, there has arisen a theory that perhaps UNESCO is advocating disloyalty to our government. It should not be easy to confuse UNESCO's effort to help people to see the world as a whole and our own nation as one of the responsible and important parts of it, with an effort to undermine our national sovereignty. However, small groups with bitterly anti-UNESCO bias have managed often to do just this. Learning about other countries, understanding their needs and their contributions to the world, can in no way interfere with the true patriotism of the individual. What UNESCO is saying here is merely that the truth shall make us free—that many countries have been enslaved by untrue theories about their relationship with the rest of the world. For further information on this, see the *Information and Action* pages of THE METHODIST WOMAN for September, and the reprint of "The Facts About UNESCO," a speech made in Congress by Representative A. S. J. Carnahan, which is available from the UNESCO office in Washington, D. C.

7. The seventh reason for suspicion of UNESCO in this country is because of statements that it was atheistic and tainted with communism. The texts of the withdrawals of Soviet bloc members from UNESCO because of its support of the Western bloc and the denouncement of it by Russia, a nonmember, on the grounds that it has supported "American aggression in Korea" are eloquent witnesses to the fact that there is no truth in the latter charge. The charge that UNESCO is atheistic should be equally ridiculous to those who have followed its work. Many religious leaders, representing all major faiths, have participated in its work, and one of its great concerns has been that of protecting freedom of worship. A fine feeling for the contribution of various religious faiths has been one of the features of UNESCO activities. For instance, in the Conference on UNESCO held in this country last year, an entire section was devoted to the discussion of the relationship of religion and its activities to the work of UNESCO.

In some quarters, worry about atheism has been stirred up by an attack on the UNESCO project to produce a world history. Those who made this attack usually based their anxiety on the fact that the unsupported evidence in one quite controversial book might be taken to indicate danger of an anti-religious bias on the part of the chief editor. This fear ignored both the sympathetic treatment of religion in general and Christianity in particular in the histories published by this man as well as the scholarly plan of the books, which provides that the section on each religion be written by one of its leading scholars. It also makes provision for a review of all material by all member governments before publication.

Certainly no one would be sure that UNESCO was right in every activity that it undertook, but sight must not be lost of the fact that here is an agency sponsoring educational activities such as exchange students and conferences on education, that is bringing basic education as its contribution to the Technical Assistance program, that is trying to improve mass communication and to help our world overcome the ignorance and prejudice that often breed war. Instead of wholesale condemnation and fear, it is deserving of careful study and an effort to guide and support its work, both through the organizations to which we belong and through our government.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

FIFTH ANNUAL
INTERDENOMINATIONAL INSTITUTES ON RACIAL AND CULTURAL RELATIONS

Lincoln Seminary, Lincoln University, Pennsylvania
July 20-24, 1953

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Eden Seminary, Webster Groves, Missouri
August 3-7, 1953

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Lewis and Clark College, Portland, Oregon
July 13-17, 1953

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For further information and registration blanks, write:
Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

Program Helps for June

These suggestions for the use of Program A, "Youth and the Church," in the Program Book, *Proclaim the Good News, pages 134 to 137, are presented by Mrs. Curtis M. Uhl, the Wesleyan Service Guild secretary of West Virginia Conference.**

Importance

All eyes of the church today are on youth, and this is as it should be. Whether world, national, community, or local church problems, the youth of today are the ones who must meet the needs of tomorrow.

We who belong to the Wesleyan Service Guild, with its broad program and challenging quadrennial emphases, must not overlook the opportunity presented to us in the study of our "Youth and the Church" program for June, 1953. We must realize that the Methodist Youth Fellowship is a vital force, and encourage our youth to make it so in their lives—through Christ.

Suggestions for Preparation

1. The Program Committee of the Wesleyan Service Guild in the local church confers with the Youth Council to make plans to attend a Methodist Youth Fellowship meeting. This should be an incentive to present a worth-while program to the Guild. Attend this program with prayerful hearts, ready to learn and share with youth. Contact the president of the Methodist Youth Fellowship, counselors, the chairman of World Friendship, the chairman of Worship and Evangelism, the treasurer and others.

2. Distribute sufficient copies of material for all panel members and decide on a convenient time for all to meet and "practice the panel."

3. All members should study the panel discussion as given in the Program Book so that they will have the points well in mind, but they should not read the material or learn it by heart. The panel discussion should be an actual conversation in which members of the group share the ideas that have come to them through the reading of the material.

4. Decide on room arrangement and make plans for a worship setting. Let one Guild member and one youth plan the setting.

5. Save time for fellowship at the practice session.

6. Arrange a worship program using "The Time for Laying Foundations" in connection with Program "A" (*Worship Booklet,* page 19).

Panel Member Suggestions

Chairman: Someone interested in Youth.

Panel Member No. 1. Guild Member.

Panel Member No. 2: President of the MYF.

Panel Member No. 3: Treasurer of the Methodist Youth Fellowship.

Panel Member No. 4: Worship and Evangelism Chairman.

Panel Member No. 5: Youth Member of Worship and Evangelism.

Panel Member No. 6:
Chairman of World Friendship MYF, assisted by
Secretary of Youth Work, Woman's Society.

The pastor, the president of the Woman's Society of Christian Service, youth advisers and teachers, the church-school superintendent, and the chairman of the Official Board should have special invitations to sit in for the panel. Action must come as a result of the meeting.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

GUILD MEMBER AT SCARRITT

Miss Ruby Hudgins

Miss Ruby Hudgins, of Des Arc, Arkansas, a member of the Wesleyan Service Guild in a unit of Little Rock District, recently relinquished her position as a teacher. She is a graduate of Arkansas State Teachers' College, and was teaching in the public schools of Arkansas when she decided to train for full-time Christian service. She plans to study at Scarritt College to prepare to do rural work.

Do You Qualify?

If you wish to become a missionary or a deaconess you must—

be committed to the Christian way of life.
be a graduate of an accepted college, with added training for work in some field.
be between the ages of 21 and 35, although some exceptions are made for special types of work.
have at least one year's successful experience in work similar to that to which you will be assigned.
be emotionally stable and mature in judgment.

If you feel that you qualify, write to the secretaries of Missionary Personnel, Miss Marguerite Twinem, if you are interested in work in Foreign Fields, or Miss Alpharetta Leeper, if you are interested in becoming a deaconess, working in the Home Field, 150 Fifth Avenue, New York 11, N. Y.

New Special Interests

In the new *Handbook of the Wesleyan Service Guild,* the former Guild Projects will be called "Special Interests," denoting that they are part of the work of the Woman's Division of Christian Service in its regular appropriations, but assigned to the Wesleyan Service Guild for special study and interest. We are happy to announce that several have been added recently, by request of the Standing Committee of the Guild and in consultation with the executive secretaries of the Department of Work in Foreign Fields. The former special interests as listed in THE METHODIST WOMAN are being continued. The new ones are as follows:

Miss Marceline Smith, nursing supervisor, breaks ground for the Nurses' Home of the Methodist Hospital at Nadiad, India

Public Health and Nursing Education in India and Africa—

At Nadiad, the largest Methodist Hospital in India, patients come from long distances because of the skill of the surgeons there. The hospital's weakest spot has been its lack of an adequate nursing staff. Now, under the direction of Miss Theresa Lorenz, R.N., a school of nursing has been organized. This school is now one of the Special Interests of the Wesleyan Service Guild. It is one of the spots where positions are available for qualified nurses who would like to become missionaries and work in schools.

In the village of Vikarabad, in the state of Hyderabad, India, there is a small rural hospital which serves as the medical center for four outlying villages, in each of which there is a dispensary supervised by either a nurse or a pharmacist. The Woman's Division of Christian Service now provides the services of a nurse, who has headquarters in Vikarabad and directs the work done in the surrounding centers.

At Madar in India, the Woman's Division of Christian Service has established public health work for tuberculosis patients at Union Tuberculosis Sanatorium. The public health nurse in charge of the work deals with the families of the patients, and is training an Indian assistant to teach patients to care for themselves and to prevent spread of the disease.

Typical of the Guild's "Special Interests" in the medical field is the work of two missionary nurses at the dispensary at Il Maten in Africa. Here, patients come in crowds from villages in the mountains. There are many demands on the part of other villages for dispensaries such as the one at Il Maten, where the workers are helping to improve health, make better homes, and spread Christianity.

Scholarship Funds in Educational Institutions in Foreign Fields

One of the great privileges of a Christian is to be able to help others become equipped to take their responsibilities as Christian citizens wherever they are. In order to assist students in meeting their expenses while studying, the Woman's Division of Christian Service maintains scholarship funds. "Special Interests" of the Guild are funds for advance study scholarships in Korea, and scholarships to aid students in schools such as:

Union Theological Seminary, Buenos Aires, Argentina
Escuela Agricola Industrial, Preston, Cuba
Training School for girls at El Vergel Training School and Farm, Angol, Chile

A corner of the unit kitchen at Crandon Institute, Montevideo, Uruguay

Trinity College, Singapore, Malaya
University of Malaya, Singapore, Malaya
Kwassui Woman's College, Nagasaki, Japan

Urgent Needs

Giving financial support to work such as that of our "Special Interests" is of extreme importance. Sometimes we forget that we have other obligations. One of the most urgent needs at present in the work of the Woman's Division of Christian Service, both in Foreign and in Home Fields, is that of securing trained workers to take places of leadership in our schools, hospitals, and other institutions. In foreign fields there is desperate need for persons such as those listed below. Watch future issues of THE METHODIST WOMAN for needs in the home field.

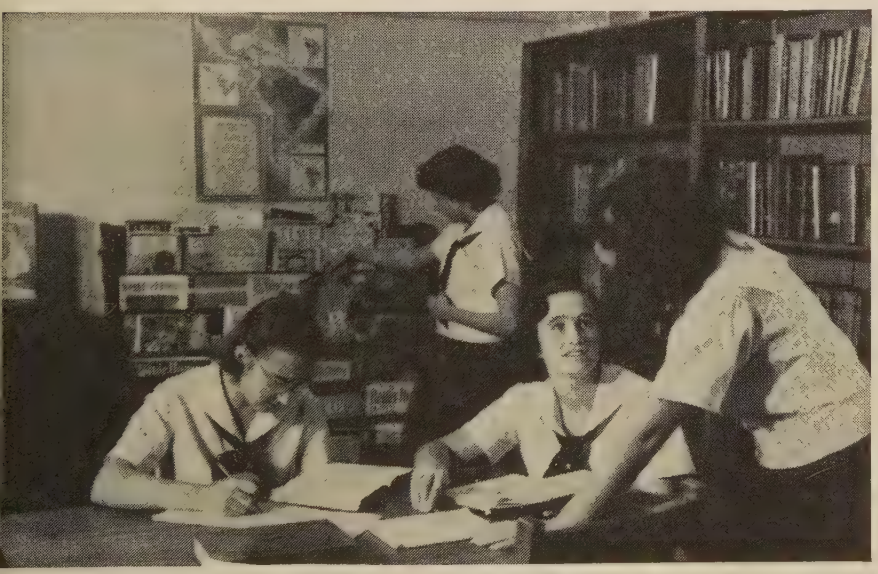
Educational work:
- Specialists in Arts and Crafts
- Directors of Christian Education
- Majors in Home Economics, Nutrition, Chemistry, Music, English

Nurses:
- Nurses with training in surgery
- Nurses with training in hospital supervision, nursing education, public health, school nursing

Laboratory technicians
Dietitions
X-ray technicians
Occupational therapists

Workers such as these are needed in many different countries. If you are trained in one of these professions, why not consider entering the mission field? For other opportunities, see *Methodist Service Projects,* which may be obtained from: Interboard Committee on Christian Vocations, Richard G. Belcher, Secretary, 1001 Nineteenth Avenue, South, P. O. Box 871, Nashville 2, Tennessee.

Students such as these at Crandon Institute, Montevideo, Uruguay, are receiving help through Woman's Division scholarship funds



This and That

By-laws

A committee on revision of Wesleyan Service Guild by-laws is at work. If you wish to suggest changes, send them immediately to the Guild office, 150 Fifth Avenue, New York 11, N. Y.

Assembly

Next year, 1954, is the year for the Assembly. The Standing Committee of the Wesleyan Service Guild voted to have a Guild Weekend immediately following it. Dates of the Assembly are May 4 to 7.

The Guild Weekend will begin on Friday evening, May 7, and continue through Sunday afternoon. So, let us plan to go to Denver in 1954.

Seward Nurses' Home

There is $2,559.29 outstanding on our pledge of $30,000 for the rebuilding of the Nurses' Home at Seward, Alaska. Report your contributions on the treasurer's blank in the space marked *Guild Projects* under *Pledge to Missions,* and enter it on the second page of the blank under Missionary Projects.

Magazine and Picture Fund

We send the *International Journal of Religious Education* to each missionary and deaconess and/or each institution of the Woman's Division by subscription every year. The fund is getting low. One dollar a year from each unit will take care of these subscriptions and others which we send to Special Interest missionaries of the Guild at their request. Has your unit done its share?

Book List

We suggest these books for your own personal reading and for resource material for Guild meetings and Weekends:

Your Other Vocation, Elton Trueblood, Harper and Brothers.

A Diary of Private Prayer, John Baillie, Chas. Scribner and Sons.

Christian Faith and My Job, Alexander Miller.

A Christian in Politics, Jerry Voorhis.

Discovering Your Real Interests, Kuder and Paulson.

You and Your Mental Abilities. Bouthilet and Byrne.

Our World of Work, Wolfbein and Goldstein.

All are available from The Methodist Publishing House serving your territory.

EXTRA COPIES
Extra copies of the April issue of THE METHODIST WOMAN available from Literature Headquarters 7820 Reading Road Cincinnati 37, Ohio Price per copy, 15 cents

Summer School Opportunities

Listed by MISS ELIZABETH STINSON, *Secretary of Missionary Education*

Jurisdiction Schools of Missions and Christian Service, 1953

CENTRAL JURISDICTION, Gulfside Assembly, Waveland, Mississippi June 22-28
Dean: MISS FLORENCE TEAGUE, Box 871, Nashville, Tennessee.
Chairman: MRS. M. M. DRAKE, 1032 Second Avenue, South, Nashville 10, Tennessee.

NORTH CENTRAL JURISDICTION, Lake Forest College, Lake Forest, Illinois June 10-16
Dean and Chairman: MRS. H. M. BAKER, 3433 Secor Road, Toledo 6, Ohio.

NORTHEASTERN JURISDICTION, Goucher College, Towson, Maryland June 17-23
Dean and Chairman: MRS. PAUL G. MASTERS, Welsh Road, Huntingdon Valley, Pennsylvania.

SOUTH CENTRAL JURISDICTION, Mt. Sequoyah, Fayetteville, Arkansas June 30-July 7
Dean: DR. CAUTIOUS A. CHOATE, 307 Derby Building, Wichita, Kansas.
Co-Chairmen: MRS. HAROLD SOULEN, 204 Crescent Boulevard, Hutchinson, Kansas.
MRS. J. RUSSELL HENDERSON, 110 North Cedar, Little Rock, Arkansas.

SOUTHEASTERN JURISDICTION, Lake Junaluska, North Carolina June 24-July 2
Dean: MRS. HERBERT WEAVER, 3718 Brighton Road, Nashville, Tennessee.
Chairman: MRS. L. L. JACKSON, 1413 Cleburne Avenue, Birmingham, Alabama.

WESTERN JURISDICTION, Westminster College, Salt Lake City, Utah June 24-30
Dean and Chairman: MRS. F. R. SANDERS, 5825 S. E. 44th Avenue, Portland 6, Oregon.

Conference Schools and Institutes

CENTRAL JURISDICTION

ATLANTA—Clark College, Atlanta, Georgia
Dean: MISS SUSIE M. CUNNINGHAM, 396 Edwards Street, N. W., Atlanta, Georgia.
Chairman: MRS. HARRY V. RICHARDSON, Gammon Seminary, Atlanta, Georgia.

CENTRAL ALABAMA—Daniel Payne College, 6415 Washington Boulevard, Birmingham, Alabama July 20-25
Dean:
Chairman: MRS. F. W. TURNER, 309 8th Avenue, W., Birmingham 4, Alabama.

CENTRAL WEST—Samaritan Methodist Temple, 4234 Washington Boulevard, St. Louis, Missouri July 13-17
Dean: MISS JOSEPHINE BANKS, 4211 Cook Avenue, St. Louis, Missouri.
Chairman: MRS. R. C. MOORE, 367 West North Street, Marshall, Missouri.

DELAWARE—Maryland State College, Princess Anne, Maryland July 19-25
Dean: MRS. CARRIE W. HENRY, 1311 Tatnall Street, Wilmington, Delaware.
Chairman: MRS. INEZ C. HAREWOOD, 420 East Dover Street, Easton, Maryland.

EAST TENNESSEE—Morristown College, Morristown, Tennessee June 15-19
Dean: MRS. W. M. CRAWFORD, 420 Goodson Street, Morristown, Tennessee.
Chairman: MRS. M. G. BOYD, Morristown College, Morristown, Tennessee.

FLORIDA—Boylan-Haven School, Jacksonville, Florida August
Chairman: MRS. B. E. EMANUEL, 1718 Davis Street, Jacksonville 4, Florida.

LEXINGTON—Kentucky State College, Frankfort, Kentucky July 19-24
Dean: MRS. R. LUCILLE PORTER, 4162 West Warren Avenue, Detroit, Michigan.
Chairman: MRS. S. B. LESTER, 3226 North Capitol Avenue, Indianapolis, Indiana.

NORTH CAROLINA—Bennett College, Greensboro, North Carolina July 5-10
Dean: MISS ISABELLE R. JONES, 340 College Street, Asheville, North Carolina.
Acting Chairman: MRS. L. A. BROWN, 220 Woodfin Street, Asheville, North Carolina.

SOUTH CAROLINA—Browning Home and Mather Academy, Camden, South Carolina June 21-26
Dean: REV. H. V. MANNING, 59 Nassau Street, Charleston, South Carolina.
Chairman: MRS. G. C. BROWN, Route 1, Box 265, John's Island, South Carolina.

SOUTHWEST—Camp Aldersgate, Little Rock, Arkansas August 19-21
Dean and Chairman: MRS. ALBERTA JONES, 3019 State Street, Little Rock, Arkansas.

TENNESSEE—A and I State College, Nashville, Tennessee July 27-August 1
Dean: REV. J. C. JOHNSON, 1109 First Avenue, South, Nashville, Tennessee.
Chairman: MRS. H. H. JONES, 653 Alston Avenue, Memphis, Tennessee.

TEXAS—Wiley College, Marshall, Texas July 12-17
Dean: MRS. M. J. DAVIS, 3024 Tuam, Houston 4, Texas.
Chairman: MRS. L. M. CARTER, 6023 West Montgomery Road, Houston, Texas.

UPPER MISSISSIPPI—Rust College, Holly Springs, Mississippi August 24-28
Dean: REV. J. H. GRAHAM, Holly Springs, Mississippi.
Chairman: REV. WALTER PRUITT, Winona, Mississippi.

WASHINGTON—Storer College, Harper's Ferry, West Virginia July 27-August 1
Dean: MRS. ESTELLE J. EVANS, 303 Shreve Street, Falls Church, Virginia.
Chairman: MRS. OLIVIA G. BETTER, 339 11th Street, S. E., Washington 3, D. C.

WEST TEXAS—Samuel Huston College, Austin, Texas July 20-
Dean: MRS. I. B. LOUD, 2615½ Hibernia Street, Dallas, Texas.
Chairman: MRS. J. B. PHOENIX, 619 North Fannin Avenue, Denison, Texas.

NORTH CENTRAL JURISDICTION

DAKOTA—
Lake Poinsett Institute—Lake Poinsett Camp, South Dakota July 21-
Dean: MRS. V. V. DAVIS, 327 South Spring, Sioux Falls, South Dakota.
Chairman: MRS. R. B. BURCHFIELD, Wessington Springs, South Dakota.
Pactola Institute—Pactola Camp, South Dakota August 4
Dean: MRS. C. E. LANGE, Winner, South Dakota.
Chairman: MRS. R. B. BURCHFIELD, Wessington Springs, South Dakota.

DETROIT—Adrian College, Adrian, Michigan June 21-
Dean: MRS. EARL DOUGLAS, Cass City, Michigan.
Chairman: MRS. C. K. RAE, 937 East 7th Street, Flint, Michigan.

ILLINOIS—Illinois Wesleyan University, Bloomington, Illinois June 22-
Dean and Chairman: MRS. A. B. APPLEBEE, Applebee Farms, Jacksonville, Illinois.

INDIANA—Rivervale Bishop Roberts Park, Mitchell, Indiana July 5-
Dean: MRS. OSCAR E. THARP, 1100 East 2nd Street, Bloomington, Indiana.
Chairman: MRS. WILLIAM M. HIGGS, Route 1, Brookville, Indiana.

IOWA-DES MOINES—Simpson College, Indianola, Iowa July 6-
Dean and Chairman: MRS. L. J. MILLEN, Coin, Iowa.

MICHIGAN—
Albion Institute—Albion, Michigan June 28-July
Dean: MRS. STANLEY BUCK, 226 Jefferson Avenue, Benton Harbor, Michigan.
Chairman: MRS. F. L. BULL, 65 South State Street, Sparta, Michigan
Bay View Institute—Bay View, Michigan June 22-
Dean: MRS. CLARK H. PHILLIPS, 304 Maple Street, Big Rapids, Michigan.
Chairman: MRS. F. L. BULL, 65 South State Street, Sparta, Michigan

MINNESOTA—Hamline University, St. Paul, Minnesota June 22-
Dean: MRS. A. T. HENRICI, 130 Arthur Avenue, S. E., Minneapolis 14, Minnesota.
Chairman: MRS. A. W. PETERSON, Park Rapids, Minnesota.

NORTH DAKOTA—Jamestown College, Jamestown, North Dakota July 6-
Director: MRS. J. H. PANNEBAKER, 905 North 13th Street, Fargo, North Dakota.
Chairman: MRS. THOMAS BARNARD, Box 815, Valley City, North Dakota.

NORTH-EAST OHIO
Bethesda School—Epworth Park, Bethesda, Ohio July 6-
Dean: MRS. JAY M. SPIKER, Scio, Ohio.
Chairman: MRS. T. J. STUBBS, 1430 Edgeworth Avenue, Cambridge, Ohio.
Lakeside School—Lakeside, Ohio July 19-
Dean: MRS. MERRITT POWELL, 214 East Main Street, Norwalk, Ohio
Chairman: MRS. C. P. DUDLEY, 2512 Ashurst Road, Cleveland 18, Ohio.

NORTH INDIANA—Epworth Forest Assembly, Lake Webster, North Webster, Indiana June 21-
Dean and Chairman: MRS. G. W. LANGOHR, 308 East Van Buren Street, Columbia City, Indiana.

NORTH IOWA—Clear Lake, Iowa June 22-
Dean and Chairman: MRS. FRANK O. JOHNSON, Box 12, Gowrie, Iowa

NORTHWEST INDIANA—Battle Ground, Indiana July 19-
Dean and Chairman: MRS. F. L. McDANIEL, 2808 Elkhart Street, Gary, Indiana.

OHIO—
Lakeside School—Lakeside, Ohio July 26-3
Dean: MRS. FRANK McCALL, Mt. Victory, Ohio.
Chairman: MRS. VAUGHN H. SIMONS, 3047 Griest Avenue, Cincinnati 8, Ohio.
Lancaster School—Lancaster, Ohio July 19-
Dean: MRS. C. R. WILLIS, 141 East Pacemont Road, Columbus 2, Ohio
Chairman: MRS. VAUGHN H. SIMONS, 3047 Griest Avenue, Cincinnati 8, Ohio.
Sabina School—Sabina, Ohio July 12-1
Dean: MRS. HAROLD SCHEELE, 1424 Cevedale Avenue, Cincinnati 38, Ohio.
Chairman: MRS. VAUGHN H. SIMONS, 3047 Griest Avenue, Cincinnati 8, Ohio.

ROCK RIVER—Rockford College, Rockford, Illinois June 29-July
Dean: MRS. EDMUND D. SOPER, 1202 Maple Avenue, Evanston, Illinois
Chairman: MRS. DAVID C. SHIPLEY, 2724 Lawndale Avenue, Evanston, Illinois.

SOUTHERN ILLINOIS—McKendree College, Lebanon, Illinois July 27-3
Dean: Mrs. W. A. McCracken, 110 South Spruce Street, Greenville, Illinois.
Chairman: MRS. S. W. MITCHELL, 14 Glenview Drive, Belleville, Illinois.

WEST WISCONSIN—Frontenac, Minnesota July 28-August 2
Dean: MRS. A. R. HENRY, 806 South Barstow Street, Eau Claire, Wisconsin.
Chairman: MRS. D. W. IRISH, Portage, Wisconsin.

WISCONSIN—Waveland Academy, Beaver Dam, Wisconsin July 20-24
Dean: MRS. W. C. LUCAS, 4855 North 24th Place, Milwaukee 9, Wisconsin.
Chairman: MRS. C. M. FRITZ, 608 Tenth Street, Watertown, Wisconsin.

NORTHEASTERN JURISDICTION

BALTIMORE—Western Maryland College, Westminster, Maryland
July 26-31
Dean and Chairman: MISS ANNABEL CLARK, 12 Middleton Court, Baltimore 12, Maryland.

CENTRAL NEW YORK—Keuka College, Keuka Park, New York....July 14-17
Dean: MRS. FLOYD GUILES, 242 North Hoopes Avenue, Auburn, New York.
Chairman: MRS. LEON ADKINS, 465 Allen Street, Syracuse 10, New York.

CENTRAL PENNSYLVANIA—Lycoming College, Williamsport, Pennsylvania....July 5-10
Dean: MRS. L. ODER BURKET, 700 Walnut Street, Roaring Springs, Pennsylvania.
Chairman: MRS. PAUL C. WEBB, 220 West 4th Street, Bloomsburg, Pennsylvania.

ERIE—Allegheny College, Meadville, Pennsylvania....July 19-25
Dean: MRS. T. C. WILLIS, 3231 Ridge Road, Erie, Pennsylvania.
Chairman: MRS. J. A. GRIFFITH, 411 North Center Street, Grove City, Pennsylvania.

GENESEE—Camp Wesleyan, Silver Lake, New York....July 12-17
Dean and Chairman: MRS. ARTHUR S. WRIGHT, 794 Humboldt Parkway, Buffalo 11, New York.

MAINE—Methodist Camp, Winthrop, Maine....July 12-18
Dean: MRS. GERALD L. KINNEY, 231 French Street, Bangor, Maine.
Chairman: MRS. HAROLD A. HARDY, 164 Forest Avenue, Bangor, Maine.

NEWARK—Centenary Junior College, Hackettstown, New Jersey
June 25-30
Dean: MRS. SAMUEL C. MORRIS, 49 Indian Road, Denville, New Jersey.
Chairman: MRS. WESLEY DUNHAM, Halstead Road, Mendham, New Jersey.

NEW ENGLAND—Conference Center, Rolling Ridge, North Andover Massachusetts....September 14-18
Dean and Chairman: MRS. EBERT A. HOLT, 20 Washington Place, Malden 48, Massachusetts.

NEW ENGLAND SOUTHERN—Camp Aldersgate, North Scituate, Rhode Island....August 7-9
Dean and Chairman: MRS. HARRY CHASE, 19 Kilton Street, Taunton, Massachusetts.

NEW HAMPSHIRE—Sentinel Lodge, Tuftonboro, New Hampshire
July 19-25
Dean: MRS. ROLAND CARR, Ossipee, New Hampshire.
Chairman: MRS. HOWARD W. KNIGHT, 11 Gray Street, Nashua, New Hampshire.

NEW JERSEY—New Jersey Conference Centre, R. D., Pemberton, New Jersey....July 20-24
Dean and Chairman: MRS. A. C. BRADY, 433 Kings Highway, Swedesboro, New Jersey.

NEW YORK—Oakwood School, Poughkeepsie, New York....July 7-10
Dean and Chairman: MRS. L. GERALD KING, 79 Pine Street, Deposit, New York.

NEW YORK EAST—Methodist Training Center, Shelter Island Heights, New York....July 13-20
Dean: MRS. ASBURY G. STROMBERG, 5 Post Avenue, East Williston, New York.
Chairman: MRS. CHARLES H. COKER, 213 South Street, Oyster Bay, L. I., New York.

NORTHERN NEW YORK—Camp Aldersgate, Brantingham, New York
July 27-31
Dean: MRS. GORDON W. FRANKLIN, 2639 Sunset Avenue, Utica 4, New York.
Chairman: MRS. EWART TURNER, 29 Oxford Road, New Hartford, New York.

PENINSULA—Wesley Junior College, Dover, Delaware....July 13-17
Dean and Chairman: MRS. HARRY B. HYGATE, 729 Nottingham Road, Wilmington 5, Delaware.

PHILADELPHIA—Pocono Plateau Lake, Star Route, Cresco, Pennsylvania....July 11-18
Dean: MRS. JOHN H. BARNES, JR., 316 South York Road, Hatboro, Pennsylvania.
Chairman: MRS. PHILIP C. HERR, 504 South Lansdowne Avenue, Lansdowne, Pennsylvania.

PITTSBURGH—Jumonville, Star Route, Uniontown, Pennsylvania....July 19-26
Dean: MRS. J. B. McNALL, 4 Angora Road, Carnegie, Pennsylvania.
Chairman: MRS. E. H. SINGER, 6939 Thomas Boulevard, Pittsburgh, Pennsylvania.

TROY—Green Mountain Junior College, Poultney, Vermont....July 21-24
Dean: MRS. DANIEL BROX, 71 Grant Avenue, Glens Falls, New York.
Chairman: MRS. JOHN E. WAUGH, 818 Riverside Avenue, Scotia 2, New York.

WEST VIRGINIA—West Virginia Wesleyan College, Buckhannon, West Virginia....July 13-18
Dean: REV. JAMES C. JARVIS, 322 Fairmont Avenue, Fairmont, West Virginia.
Associate Chairman: MRS. JESSE L. VAN HORN, 1523 West Third Avenue, Williamson, West Virginia.

WYOMING—Keystone Junior College, La Plume, Pennsylvania....July 14-18
Dean: MRS. WILLIAM E. NEWHART, 19 Slocum Street, Forty-Fort, Pennsylvania.
Chairman: MRS. WILTON J. DUBRICK, 399 Old River Road, Wilkes-Barre, Pennsylvania.

SOUTH CENTRAL JURISDICTION

CENTRAL KANSAS—Kansas Wesleyan University, Salina, Kansas
August 2-7
Dean: DR. CAUTIOUS A. CHOATE, 307 Derby Building, Wichita 2, Kansas.
Chairman: MRS. EARL HAYES, Zenith, Kansas.

CENTRAL TEXAS—Southwestern University, Georgetown, Texas....July 27-31
Dean: MRS. CHARLES E. CULBERTSON, Route 2, Waxahachie, Texas.
Chairman: MRS. VIRGIL CHAFFIN, 302 West Highland, Comanche, Texas.

EAST OKLAHOMA—Camp Egan, Tahlequah, Oklahoma....July 19-24
Dean: MRS. WALKER MILAM, Box 485, Vinita, Oklahoma.
Chairman: MRS. GEORGE METZEL, 2139 East 17th Place, Tulsa 4, Oklahoma

KANSAS—Baldwin, Kansas....July 13-17
Dean: REV. J. JOYCE WILSON, Baldwin, Kansas.
Chairman: MRS. H. B. LATIMER, 820 Missouri Street, Lawrence, Kansas.

LITTLE ROCK—Aldersgate, Little Rock, Arkansas....July 21-26
Dean: MRS. E. T. WAYLAND, 4400 "I" Street, Little Rock, Arkansas.
Chairman: MRS. M. E. SCOTT, 265 Church Street, Stamps, Arkansas.

LOUISIANA—Centenary College, Shreveport, Louisiana....August 24-28
Dean: MRS. WARREN CONSTANT, Bunkie, Louisiana.

MISSOURI AREA (St. Louis, Missouri, Southwest Missouri)—Central College, Fayette, Missouri....July 27-31
Dean: MRS. W. L. PERRYMAN, 415 East Walnut, Springfield, Missouri.
Chairman: MRS. CLYDE KIRK, Plattsburg, Missouri.

NEBRASKA—Nebraska Wesleyan University, Lincoln, Nebraska
August 24-28
Dean: MRS. CLYDE BURGE, 1818 Lincoln Boulevard, Beatrice, Nebraska.
Chairman: MRS. LILLIAN BRIGHAM, Tamora, Nebraska.

NORTH ARKANSAS—Hendrix College, Conway, Arkansas....July 12-17
Dean: MRS. H. H. BUMPERS, Conway, Arkansas.
Chairman: MISS MILDRED OSMENT, Box 105, Jonesboro, Arkansas.

NORTH TEXAS—Texas State College for Women, Denton, Texas....July 20-24
Dean: MRS. J. B. SKIDMORE, 911 Ector Street, Denton, Texas.
Chairman: MRS. F. A. RAY, Route 1, Denton, Texas.

NORTHWEST TEXAS—Texas Technological College, Lubbock, Texas
July 27-31
Dean: MRS. E. T. PITTARD, 1131 19th Street, Anson, Texas.
Chairman: MRS. GORDON BENNETT, 1632 Sayles Boulevard, Abilene, Texas.

SOUTHWEST TEXAS—Mount Wesley, Kerrville, Texas....August 17-21
Dean: DR. R. F. CURL, 535 Bandera Road, San Antonio 1, Texas.
Chairman: MRS. R. O. WHITE, Box 273, Rankin, Texas.

TEXAS—Lakeview Methodist Assembly, Route 5, Palestine, Texas
August 10-14
Dean: REV. WAYNE McCLESKY, Box 3064, Boytown, Texas.
Chairman: MRS. HARMON LOWMAN, 1737 Avenue J., Huntsville, Texas.

WEST OKLAHOMA—Oklahoma City University, Oklahoma City, Oklahoma....July 20-24
Dean: MRS. EARL FOSTER, 825 N. W. 41st Street, Oklahoma City, Oklahoma.
Chairman: MRS. W. E. ROCKENBACH, 806 North 8th Street, Duncan, Oklahoma.

SOUTHEASTERN JURISDICTION

ALABAMA—Huntingdon College, Montgomery, Alabama....July 20-24
Dean: MRS. HARTWELL DAVIS, 3333 Cloverdale, Montgomery, Alabama.
Chairman: MRS. C. H. SHERRER, 722 North 65th Avenue, Pensacola, Florida.

FLORIDA—Florida Southern College, Lakeland, Florida....July 20-24
Dean: MRS. R. E. RUTLAND, 2226 N. W. 2nd Avenue, Gainesville, Florida.
Chairman: MRS. C. D. WILLIAMS, 211 West Park Avenue, Tampa, Florida.

HOLSTON—Sullins College, Bristol, Virginia....August 24-28
Dean: MRS. H. M. Russell, Box 848, Radford, Virginia.

KENTUCKY—Sue Bennett College, London, Kentucky....July 20-24
Dean: MISS NANCY M. CAWOOD, 112 French Avenue, Winchester, Kentucky.

LINCOLN LEADERSHIP TRAINING SCHOOL (in cooperation with Central Jurisdiction)—Kentucky State College, Frankfort, Kentucky....July 5-11
Dean: MRS. G. W. HUMMEL, 105 North Seminary, Madisonville, Kentucky.

LOUISVILLE—Lindsey Wilson College, Columbia, Kentucky....August 3-7
Dean: MRS. LANDER J. CHISHOLM, Earlington, Kentucky.
Chairman: MISS FERN STOKES, 111 South McEwen Avenue, Earlington, Kentucky.

MEMPHIS—Union University, Jackson, Tennessee....August 17-21
Dean: MRS. BOB O. CLARK, 130 Maple Street, Jackson, Tennessee.
Chairman: MRS. C. W. DUNLAP, 380 Holmes Circle, Memphis, Tennessee.

MISSISSIPPI—Seashore Methodist Assembly, Biloxi, Mississippi....August 3-7
Dean: MRS. R. R. PRIDDY, 308 Keener Avenue, Jackson, Mississippi.
Chairman: MRS. M. W. KIRKPATRICK, 113 Patton Avenue, Hattiesburg, Mississippi.

NORTH ALABAMA—Birmingham Southern College, Birmingham, Alabama....August 31-September 1
Dean: MRS. CLAUD D. HEARN, 630 Ridge Top Circle, Birmingham, Alabama.
Chairman: MRS. L. A. DeSHAZO, 912 West 7th Street, Birmingham, Alabama.

NORTH CAROLINA (North Carolina and Western North Carolina)—Greensboro College, Greensboro, North Carolina
August 31-September 4
Dean: MRS. JOHN HOYLE, JR., 29 West Fort Street, Marion, North Carolina.
Chairman: MRS. H. G. ALLEN, Box 1004, Lake Junaluska, North Carolina.

NORTH GEORGIA—Emory University, Georgia....August 31-September 4
Dean and Chairman: MRS. S. REAVES GASTON, 217-B Poplar Circle, N. E., Atlanta, Georgia.

NORTH MISSISSIPPI—Stephens Methodist Camp, Oxford, Mississippi....August 17-21
Dean and Chairman: MRS. A. N. WILLIAMSON, 306 High Street, Greenwood, Mississippi.

SOUTH CAROLINA—Columbia College, Columbia, South Carolina
August 24-28
Dean: MRS. L. A. HARTZOG, Olar, South Carolina.
Chairman: MRS. R. L. HOLROYD, 210 East Earle Street, Greenville, South Carolina.

SOUTH GEORGIA—Wesleyan Conservatory, Macon, Georgia
September 7-11
Dean and Chairman: MRS. SCOTT A. EDWARDS, 501 East 50th Street, Savannah, Georgia.

TENNESSEE—Beersheba Springs, Tennessee....August 3-7
Dean: MRS. J. B. SHAPARD, Tullahoma, Tennessee.
Chairman: MRS. F. A. CALHOUN, 1214 17th Avenue, South, Nashville, Tennessee.

VIRGINIA—Randolph-Macon Woman's College, Lynchburg, Virginia
August 31-September 4
Dean: MRS. W. C. SMITH, 231 Broad Street, Portsmouth, Virginia.
Chairman: MRS. A. P. PETTYJOHN, 207 Federal Street, Lynchburg, Virginia.

WESTERN JURISDICTION

CALIFORNIA-NEVADA—College of the Pacific, Stockton, California
August 10-14
Dean and Chairman: MRS. HAROLD R. BARNES, 3800 Coolidge Avenue, Oakland, California.

COLORADO—Pinecrest Institute, Palmer Lake, Colorado.....July 22-24
Dean: MRS. OSCAR LOW, 748 South Ogden, Denver, Colorado.
Chairman: MRS. GEORGE BERRY, 1946 10th Avenue, Greeley, Colorado.

IDAHO—College of Idaho, Caldwell, Idaho.....July 6-10
Dean: MRS. M. H. GREENLEE, Box 26, Cascade, Idaho.
Chairman: MRS. C. M. FISHER, 182 Lincoln Street, Twin Falls, Idaho.

MONTANA—Rocky Mountain College, Billings, Montana.....July 13-17
Dean: MISS HELEN KITT, 913 Breckenridge, Helena, Montana.
Chairman: MRS. VERNON E. LEWIS, Fort Benton, Montana.

OREGON—Camp Magruder, Barview, Oregon.....July 12-17
Dean and Chairman: MRS. C. C. NIMS, 3418 N. E. 20th Avenue, Portland 12, Oregon.

PACIFIC NORTHWEST—College of Puget Sound, Tacoma, Washington.....August 2-7
Dean: MRS. P. S. VAN KLEEK, 1008 East 67th Street, Seattle 5, Washington.
Chairman: MRS. H. C. CHRISTOPHER, 705 North 84th Street, Seattle 3, Washington.

SOUTHERN CALIFORNIA-ARIZONA—University of Redlands, Redlands, California.....August 18-21
Dean and Chairman: MRS. ARTHUR L. YOUNG, 1040 Avenue B, Redondo Beach, California.

WYOMING STATE—Sheridan, Wyoming.....July 6-10
Dean: MISS GLADYS WADDELL, 329 West 13th Street, Casper, Wyoming.
Chairman: MRS. B. F. RUSSELL, 410 South Thurmond Street, Sheridan, Wyoming.

Conference Summer Schools for Girls—1953

Listed by MISS HELEN L. JOHNSON, Secretary of Youth Work

CENTRAL PENNSYLVANIA—CARRIE BARGE HOUSE PARTY, Lycoming College, Williamsport, Pennsylvania.....June 28-July 5
Dean: MRS. FRED GORMAN, 109 Eleventh Avenue, Juniata, Altoona, Pennsylvania.

CENTRAL WEST—SCHOOL OF MISSIONS FOR GIRLS, Samaritan Church, 4234 Washington Avenue, St. Louis 8, Missouri.....July 13-17
Dean: MISS JOSEPHINE C. BANKS, 4211 E. Cook Avenue, St. Louis 13, Missouri.

DETROIT—WORLD FRIENDSHIP CAMP, Lake Huron Methodist Camp, Jeddo, Michigan.....July 26-August 1
Dean: MRS. ALEX CAMERON, 12905 Silver Lake Road, Brighton, Michigan.

GENESEE—CAMP WESLEYAN, Silver Lake, New York.....July 5-11
Dean: MRS. ARTHUR S. WRIGHT, 794 Humboldt Parkway, Buffalo 11, New York.

KANSAS, MISSOURI, AND SOUTHWEST MISSOURI—HOUSE PARTY SCHOOL OF MISSIONS FOR GIRLS, National College for Christian Workers, 5123 Truman Road, Kansas City, Missouri.
June 7-12 (Juniors and Seniors)
June 14-19 (Sophomores)
June 21-26 (Freshmen)
June 28-July 3 (7th and 8th grades)
Dean: MRS. FLOYD RIGG, Platte City, Missouri.

MINNESOTA—GIRLS' WORLD FRIENDSHIP SCHOOL, Little Camp in the Hills, Mission Farms No. 4, Minneapolis, Minnesota.....June 14-20
Dean: MRS. CHARLES V. MICHENER, Preston, Minnesota.

NEW JERSEY—NEW JERSEY CONFERENCE HOUSE PARTY FOR GIRLS, Pennington, New Jersey.....July 6-10
Dean: MRS. W. GORDON LOWDEN, 405 West Lake Avenue, Spring Lake, New Jersey.

NORTH INDIANA—YO-PE-MI-CA, Epworth Forest, Route 1, Leesburg, Indiana.....June 21-26
Dean: MRS. CHARLES HARTMAN, Monroeville, Indiana.

NORTHERN NEW YORK—GIRLS' FELLOWSHIP WEEKEND—Brantingham, New York.....July 25-26
Dean:

NORTH-EAST OHIO—GIRLS' SCHOOL OF CHRISTIAN SERVICE, Lakeside, Ohio.....July 19-25
Dean: MISS ESTHER JOYCE, 357 Indianola Road, Youngstown, Ohio.

OHIO—LAKESIDE GIRLS' SCHOOL OF CHRISTIAN SERVICE, Lakeside, Ohio.....June 7-13
Dean: MRS. W. C. TAYLOR, 3425 Edgevale Road, Toledo 6, Ohio.

ST. EDMUNDS SCHOOL OF CHRISTIAN SERVICE, Glendale, Ohio
June 14-20
Dean: MRS. W. C. TAYLOR, 3425 Edgevale Road, Toledo 6, Ohio.

PENINSULA—PENINSULA CONFERENCE GIRLS' SCHOOL OF MISSIONS, Centerville, Maryland.....July 6-11
Dean: MRS. J. MERCER TERRELL, Elkton, Maryland.

PHILADELPHIA—GIRLS' SCHOOL OF MISSIONS, Camp Innabah, Spring City, Pennsylvania.....June 22-29
Dean: MRS. EDWIN L. McCAUSLAND, 66 W. Greenwood Avenue, Lansdowne, Pennsylvania.

PITTSBURGH—GIRLS' SCHOOL OF MISSIONS, Methodist Training Center, Jumonville Star Route, Uniontown, Pennsylvania.....July 12-19
Dean: MRS. HILLORA R. LEWIS, 640 Beverly Road, Pittsburgh 16, Pennsylvania.

ROCK RIVER—CAMP INSPIRATION, Willerup Park Bible Camp, Lake Ripley, Cambridge, Wisconsin.....July 12-19
Dean: MRS. HERBERT M. JONES, 5323 Galitz Avenue, Skokie, Illinois.

SOUTHERN CALIFORNIA-ARIZONA—WORLD FRIENDSHIP CAMP, Idyllwild Pines, Idyllwild, California.....July 11-18
Sr. High Dean: MRS. TROY E. SIMMONS, P. O. Box 1197, Boulevard, California.
Jr. High Dean: MISS IDA MARY DAVIS, 8427 Grand Avenue, Rosemead, California.

WYOMING—CHRISTIAN WORLD OUTREACH CAMP, Sky Lake of Wyoming Conference, R. D. 2, Windsor New York.....July 26-August 2
Dean of Women: MRS. EDGAR SINGER, 1047 Wyoming Avenue, Forty Fort, Pennsylvania.

Interdenominational Schools

Conferences on the Christian World Mission

BOULDER, Colorado.....June 14-20
Correspondent: MRS. ROBERT W. MARIS, 4128 Grove Street, Denver 11, Colorado.

NORTHFIELD, Massachusetts.....July 7-15
Correspondent: DR. DOROTHY A. STEVENS, 152 Madison Avenue, New York 16, N. Y.

SILVER BAY, New York.....July 15-22
Correspondent: Silver Bay Conference, 257 Fourth Avenue, 8th Floor, New York 10, N. Y.

LAKE FOREST, Illinois.....July 27-31
Correspondent: REV. FRANK L. EDWARDS, 19 LaSalle Street, Chicago 3, Illinois.

ASILOMAR, Calfornia.....July 31-August 5
Correspondent: MISS JANET VERKUYL, 83 McAllister Street, Room 416, San Francisco 2, California.

CHAUTAUQUA, New York.....August 23-28
Correspondent: MISS MABEL HEAD, 135 East 52nd Street, New York 22, N. Y.

WINONA SUMMER SCHOOL OF MISSIONS, Winona Lake, Indiana
June 22-27
Registrar: MRS. ELSIE GIESE LIPP, 438 Cleveland Avenue, Batavia, Illinois.

Listing of New Jurisdiction Officers

Cut out and paste in your *Thirteenth Annual Report*

Southeastern Jurisdiction

President, MRS. E. U. ROBINSON, Franklin, Tenn.
Vice-President, MRS. DAVID J. CATHCART, 3713 Main Hwy, Miami, Fla.
Recording Secretary, MRS. JOHN HOYLE, JR., Box 611, Marion, N. C.
Treasurer, MRS. B. R. STOUT, 1811 Riverside Drive, Knoxville, Tenn.

SECRETARIES

Foreign Work, MRS. E. V. PERRY, Rolling Fork, Miss.
Home Work, MRS. CHARLES M. HENDERSON, 4041 N. Walnut Grove Circle, Memphis, Tenn.
Christian Social Relations and Local Church Activities, MRS. RALPH T. WILSON, 505 West Main Street, Laurens, S. C.
Promotion, MRS. J. FLETCHER McLEOD, 700 Terrace Ave., Montgomery, Ala.
Missionary Education, MRS. L. L. JACKSON, 1413 Cleburne Ave., Birmingham, Ala.
Wesleyan Service Guild, MRS. E. V. ENNIS, 1536 Holland Ave., Norfolk 9, Va.
Student Work, MRS. O. D. THOMAS, P. O. Box 2523, University, Ala.
Youth Work, MRS. CHARLES G. BOLAND, 2645 Rivers Road, N. W., Atlanta, Ga.
Children's Work, MRS. CHARLES H. ROBESON, 3532 Roxboro Rd., N. E., Atlanta 5, Ga.
Spiritual Life, MRS. E. M. SHARP, 107 Wilson St., Starkville, Miss.
Literature and Publications, MISS NANCY M. CAWOOD, 112 French Ave., Winchester, Ky.
Supply Work, MRS. W. B. BOURNE, P. O. Box 541, Brunswick, Ga.
Status of Women, MRS. DWIGHT L. FOUTS, 104 Latham Lane, Plymouth, N. C.
Missionary Personnel, MRS. CHARLES F. RATCLIFFE, 13 South Hathaway Rd., Spring Hill, Ala.
Research Chairman, MRS. A. C. JOHNSON, 1359 Park St., Bowling Green, Ky.

South Central Jurisdiction

President, MRS. W. E. HORTON, JR., 3655 Piping Rock Lane, Houston 19, Texas.
Vice-President, MRS. HAROLD S. SOULEN, 204 Crescent Blvd., Hutchinson, Kan.
Recording Secretary, MRS. GLENN E. LASKEY, 710 N. Vienna St., Ruston, La.
Treasurer, MRS. WAYNE HARRINGTON, 40 Arbor Heights, York, Neb.

SECRETARIES

Foreign Work, MRS. E. H. FARMER, 405 Market St., Glasgow, Mo.
Home Work, MRS. L. R. MITCHELL, 3300 Drexel Drive, Dallas, Tex.
Christian Social Relations and Local Church Activities, MRS. J. RUSSELL HENDERSON, 110 N. Cedar St., Little Rock, Ark.
Promotion, MRS. C. L. STRECH, 520 El Paraiso Dr., N. W., Albuquerque, N. Mex.
Missionary Education and Service, MRS. VIRGIL NEELY, 2448 N. W. 19 St., Oklahoma City 6, Okla.
Student Work, MRS. FOREST FIELDS, 2125 Gatewood, Oklahoma City, Okla.
Youth Work, MRS. O. RAY COOK, 211 S. Taylor, El Dorado, Kan.
Children's Work, MRS. NEILL HART, 314 Summit, El Dorado, Ark.
Literature and Publications, MRS. W. F. COOLEY, 219 E. Maple, Fayetteville, Ark.
Spiritual Life Cultivation, MRS. FOREST DUDLEY, Box 307, Marlin, Texas.
Status of Women, MRS. LAUREN L. PLUMMER, 1914 Orville, Kansas City, Kan.
Supply Work, MRS. SAM DUNBAR, 2338 Valmont St., New Orleans, La.
Missionary Personnel, MRS. KENNETH McGILL, Canton, Kan.
Wesleyan Service Guild, MISS GERTIE STILES, 707 N. Greenwood, Fort Smith, Ark.
Research, MRS. J. C. DAVIS, 1065 Wall Street, St. Louis, Mo.

A More Excellent Way

By HAROLD EHRENSPERGER

I HAVE always felt that we must know ourselves, our assets and liabilities, and then know where the greatest need is where these qualities and these lacks can be best used. When a man knows this, he knows the secret of finding his place. If he puts himself to work, he will know the joy of fitting, of belonging, and he ought to be vocationally adjusted.

Many times, as I have lived with and talked to the students of India, I have wondered where the greatest need is. India is coming to life as she has never come before. She is faced with all the complexities of a new nation. She is the prey of unscrupulous men as never before. Most of all, she is the victim of pressures in a divided world. On one side there are the moneyed giants of the West insisting that she join their forces and defeat communism. On the other side are the countries of the Revolution saying to her that salvation lies with them. And to prove it they insist that her leading men shall visit their countries and find out. So the recent delegation to China returns with a verdict that things of a world-shaping nature are happening in China. They are akin to what must happen in India if she is to achieve her place in the family of nations and in the leadership of the Orient which she ought to be destined to take. India is in an uncertain place. She is led by men of great stature and independence of thinking. These are not Christian, but they are men on whom the hand of God has made an impression, and they are guided by that hand as surely as were the leaders of old. They are the very few at the top. The rest, as in almost every country, are the men and women who see all progress as their own, all values in terms of their own selfish desires. They are the new pagans, the Christian pagans of the West and the heathen pagans of the East, strangely similar.

It is this selfishness, this self-centeredness that seems to me to be at the root of our decaying civilization. It is the most high devil of all devils that takes possession of the souls of men. Our giving is a selfish giving, our friendship is bound up with the advancement of our own interests, our churchmanship is a binding relationship for personal advancement, and our God is the most high dispenser of all things that make us more prosperous and powerful. Certainly true Christianity stands opposed to this. It offers the only thing that can save us—complete surrender to selfless service. The church must be reborn not by a concern to *save* our own souls—and here the modern revival seems to me to be completely on the wrong back—but by a concern to help us *lose* ourselves. That is Christ's way. I believe now more than ever that the one way to Christian perfection is through loving God, and your neighbor as yourself. It is what Francis de Sales called "charity"—"it is both the means and the end, the one and only way by which we can attain that perfection which in truth is charity itself." It is St. Paul's "I will show you a more excellent way." That way is charity—which is love for God and man. But it is love with one's *whole* heart. And loving your neighbor must be the love that is equal to the love of ourselves.

So I would bid the students of The Methodist Church to give themselves to "a more excellent way." This way is the way of love. We must give this way, expecting nothing in return. We must initiate a new spirit into missions by this kind of giving, both of our money and of ourselves. We must make the church at home have validity by making it the fellowship of the "more excellent way," the way of love.

I know this sounds impractical, idealistic. But I am convinced after two years in India that impractical is a word that means without the force of "doing" because the force is not there. That force for the Christian must be God. We are impractical because we do without God. With God there is nothing that is impractical. So a life that is completely self-surrendered is practical because it requires the power of God to make it work. It is idealistic only because you and I have not made it realistic. That we must do.

To live the "more excellent way," it makes no great difference where the place is. No country needs the "more excellent way" now more than the United States. The way begins by our every act, by our every moment of living. It is a way—a process, a development. All of us can begin this way because all of us live in a world of unloving. All of us will not go far on the way, but we can all start. If we are filled with Christian fellowship and understanding, we can help our neighbors on the way by loving them, loving even those who are not on the way and who put up the barriers to keep us from the way. That may be the beginning of the journey. It is not easy. Yet the spirit of man that is powered by the God of Jesus Christ has never known defeat by difficulty. It has only known defeat because it has forgotten the source of power and relied on itself. The need for this "excellent way" is everywhere. Start where you are, and you will be guided, if you go the way, into the place where the need is greatest for you. It is as simple as that.

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

Recommendations on Children's Work

We are listing herewith the recommendations for 1953 for the secretaries of Children's Work that have been approved by the Woman's Division of Christian Service. Secretaries will wish to read the recommendations with care, and to make them the basis of definite action for the current year.

LEADERSHIP: In view of the fact that:

1. There are a large number of *new* officers serving as secretaries of Children's Work, and that

2. There is a special need for skilled leadership on the part of all secretaries, if the opportunities in children's work confronting the church during this quadrennium are to be adequately met.

CONFERENCE:

WE RECOMMEND:

1. That the conference secretary of Children's Work attend at division expense a two-day regional meeting for training purposes in the early spring of 1953.

2. That the conference secretary of Children's Work avail herself of further opportunities for training at leadership and laboratory schools of the Board of Education.

DISTRICT:

WE RECOMMEND:

1. That the district secretary attend any meeting called by the conference secretary for the training of district workers in line with the policy and plans of the Conference Woman's Society of Christian Service.

2. That the district secretary take part in the Officers' Training Day of the District Woman's Society of Christian Service.

3. That the district secretary avail herself of training opportunities for children's workers in the conference.

4. That the district secretary plan jointly with the district director of Children's Work.

THE LOCAL CHURCH:

WE RECOMMEND:

1. That the secretary of Children's Work in the local church attend an Officers' Training Day of the District Woman's Society of Christian Service, or take advantage of the Officers' Training Day planned by the Woman's Society in the local church.

2. That the secretary of Children's Work take advantage of district and conference training opportunities for church-school workers.

FAMILY LIFE:

WE RECOMMEND:

That secretaries of Children's Work, in line with the policies and plans of the Woman's Division of Christian Service,

a. Actively cooperate in the promotion of the emphasis on Christian family life that the church is making during the present quadrennium.

b. Stress the need for the training of children in the growth of Christian attitudes toward all members of the world family.

Because of our deep concern over the growing effect of the use of beverage alcohol upon family life and the well-being of children,

WE RECOMMEND:

1. That secretaries of Children's Work, in harmony with the plans of the Woman's Division, encourage responsible leaders in the local society to promote action designed to meet this problem.

2. That secretaries of Children Work help promote the study fo 1953-1954 on *Alcohol and Christia Responsibility.*

COOPERATIVE PLANNING ON SERVICES TO CHILDREN

WE RECOMMEND:

1. That secretaries of Children Work continue to participate in th plans of the social agencies for pro tective services to children in th community, state, and nation, i order to strengthen the follow-u program of action of the Whit House Conference on Children an Youth.

2. That secretaries of Children' Work, in line with the policies an plans of the Woman's Division seek to focus attention on the prob lems confronting our schools in to day's world of tension. This call for recognition of

***the great contribution* that the pub lic schools of the country have mad to the development of the Amer ican way of life;**

***the need for definite information* i regard to the problems facing pub lic education today;**

***the necessity of active support* o all citizens of the work of the publi schools, if the latter are to continu to serve adequately the childre and youth of this generation.**

3. That secretaries of Children' Work be urged to become bette acquainted with the public school of *their own community;* that they endeavor to understand the needs confronting these schools at th present time, and that they co operate with other citizens to mee these needs.

UNITED NATIONS:

WE RECOMMEND:

1. That secretaries of Children' Work continue to study the organ ization and work of the United Na tions, according to the plans of th Woman's Division, and that they lend their whole-hearted support t its program for world peace, free dom, and justice.

2. That secretaries of Children' Work join with other Methodis women in communicating with thei representatives in Congress, urgin support of the appropriation for th United Nations International Chil dren's Emergency Fund.

ITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*
7820 Reading Road, Cincinnati 37, Ohio
***he Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**

MRS. INDIFFERENT CHANGES HER MIND

Playlet received from MRS. HENRY SNYDER *of Lincoln, Kansas*

HARACTERS:
resident—Mrs. Ruth Willing
ice-President—Mrs. Service
ecretary—Miss Helper
ecretary of Literature and Publications
—Mrs. Indifferent

MRS. INDIFFERENT: Why, oh why, id I let Ruth Willing talk me into aving a committee meeting this fternoon! She knows I always sten to "Queen of My Heart" at xactly the time she set for the eeting. (*With resigned sigh*) h, well, that's my thanks for tak-g an office in the Woman's Society Christian Service. (*Looks at atch.*) Maybe I'll have time for art of the program before the thers get here. (*Business of going radio, interrupted by loud knock.* IRS. WILLING, MRS. SERVICE, and ISS HELPER *enter. They are reeted and seated.*)

MRS. INDIFFERENT: The others ay be delayed. We need not wait.

MRS. WILLING (*addressing roup*): Since we all are new offi-ers, we should talk about tentative lans for the new year. We won't e able to accomplish much this fternoon, but we can share our opes and ideas. I have found one my greatest helps in the April sue of THE METHODIST WOMAN, hich this year carries a *Calendar Activities* for each officer. I rmly believe that every officer in ur society should be a subscriber THE METHODIST WOMAN. Can ou think of a better way to spend dollar?

MRS. SERVICE: I agree. I do not e how any officer can conduct her ork without THE METHODIST OMAN and WORLD OUTLOOK. The vo together are only $2.30 a year. he pictures in WORLD OUTLOOK re always interesting. At a glance ey give us a vivid idea of our work in the mission areas. I'm depending on THE METHODIST WOMAN and WORLD OUTLOOK to supplement our program material.

MRS. INDIFFERENT: How do you girls find time to read all that dry stuff? By the time I get my work done, the paper read, and listen to my favorite radio program, I *don't have time* to read magazines.

MISS HELPER: I do not object to radio programs or newspapers, but I do think as Christian women we should devote all possible time to the work of the Woman's Society. A thorough reading of any copy of THE METHODIST WOMAN will prove how much our support is needed.

MRS. SERVICE: I've been a subscriber for years and I agree that THE METHODIST WOMAN is a "must" for every officer. (*All except* MRS. INDIFFERENT *nod.*)

MRS. INDIFFERENT: That's well enough for anyone who has time to read magazines. When I took this office *They* said I would not have much to do. That reminds me, (*questioningly*) which secretary am I? Missionary Education—no, not that—Christian Social something or other—no, that's not it.

MRS. WILLING (*addressing Mrs. Indifferent*): You are secretary of Literature and Publications. In order to understand your many duties you should first read *A Guide* (*Gives her a copy.*) You should study every issue of THE METHODIST WOMAN and WORLD OUTLOOK until you are thoroughly familiar with the contents. Then sell the subscription idea to every woman in the society.

You are a member of the Committee on Program. You should have a working knowledge of all leaflets, books, and pamphlets and recommend their use to the committee. (*She picks up an issue of* THE METHODIST WOMAN.) This back page carries a list of the latest publications together with the address of Literature Headquarters and the distributing offices. All literature for the society is ordered through you. And you must be sure to send the order at least four weeks in advance of need. You should also know the *Catalogue* of Literature Headquarters. It lists the publications you should recommend.

MRS. INDIFFERENT: *May* I see the magazine?

(MRS. WILLING *hands her a copy.* MRS. INDIFFERENT *leafs through* THE METHODIST WOMAN *and begins to show interest. She reviews and comments aloud on articles. The others break in with appropriate remarks. Make this spicy and timely, picking out items of interest.*

MRS. INDIFFERENT: I am sorry I did not take my job seriously, but now I'm thoroughly convinced that every Methodist woman should take THE METHODIST WOMAN.

(*Guests rise to leave with appropriate remarks.*)

MRS. WILLING (*with animation*): I'm so pleased with our afternoon's work. In fact, I feel like singing—come, join in with me. I had these copies typed.

(*All sing*)

Tune: Reuben and Rachel

Ladies, Ladies, we've been thinking
What a great thing it would be
If every member in this *society*
Would take the magazines you see (*Holds up magazines*).

If you really want to help
"Proclaim Good News" throughout the land
Read WORLD OUTLOOK and THE METHODIST WOMAN
Use the helps you'll find at hand.

Ladies, Ladies, we've been thinking
What a great thing it would be
If every member in this district,
Would take the magazines you see (*Hold up magazines*).
(*Good-bys follow and guests leave.*)

MRS. INDIFFERENT (*glances at watch*): It's almost time for "Give 'em and Get 'em." (*Starts toward radio. Stops suddenly and announces very firmly*): I won't have time for that program today, not if I get started on my subscription prospects. (*Exits singing.*)

Program Suggestions for June

By MRS. ALVIN B. PFEIFFER

YOUTH AND THE CHURCH

The youth of today are the leaders of tomorrow. It is important that the members of the Woman's Society of Christian Service be informed concerning the problems and needs of our youth. It is equally important that we be informed concerning the opportunities offered youth through the Methodist Youth Fellowship. The program for June gives each local society the opportunity to take a good look at youth, as well as a very careful look at the local church situation in its relationship to the youth of the church.

POSTERS AND PUBLICITY: Posters should be simple, colorful, and eye-catching. Three dimensionals add interest. Place posters in the Narthex or in a prominent place where all may see them:

1. Large mounted pictures (8 x 10) of the MYF in action placed on a bright red poster board. Caption: *Today's Youth Speaks!* Give time, date, and place of meeting.

2. Use cartoon figures of a bobby-soxer and teen-age boy dressed in blue jeans. Cut out and paste cloth material on figures to give a three-dimensional look to their costumes. Caption: *Youth and the Church Today!* Give time, place, and date of meeting.

Announcements of the meeting should be made in church bulletin, newsletter or newssheet, and newspapers. In the newspaper publicity, be sure to include the names of the persons taking part in the program. Newspapers are more apt to give space to interpretive material when names of local people are included.

INVITATIONS

1. Mimeographed post cards showing sketch of local church and two young people entering the door. Caption: *Youth and the Church.* Meeting time, date, and place. Panel discussion.

2. Cut out the MYF Emblem. Write the invitation on the back. Place, date, time, and topic.

WORSHIP CENTER

1. Use the MYF cross and candles.

2. Use picture of either "Christ and the Rich Young Ruler" or "Jesus in the Temple."

PRESENTATION. A panel discussion as suggested in the *Program Book* is an excellent way in which to present the June program. Care should be taken in choosing the panel leader. She should be familiar with the MYF and have ability to express herself clearly.

The vice-president as chairman of the Committee on Program will want to give careful attention to the "Procedure for Panel Discussion" found in the *Program Book.* Insist that the speaking be natural. Much interest is lost if discussions are read. Notes should be used. They help the participants to keep in mind all the facts which should be presented. It has been found helpful for the panel leader to prepare many "lead questions." Each participant should know which will be directed to her and exactly what facts and material she should present.

In case the panel presentation is not used, ask the secretary of Youth Work and members of the MYF to present the program, including in the discussion the problems and needs of the local youth.

ACTION: Suggestions in *Program Book* are excellent.

Additional suggestions:

1. Organize a World Friendship Group of Girls.

2. Subscribe to youth periodicals and circulate them among MYF members.

3. Invite older girls to Woman's Society meetings.

FELLOWSHIP: Follow suggestions in *Program Book.* Use MYF Emblem and colors (blue and gold) for decorations.

Foreign Recipe *Collected by* MRS. PAUL DEATS, JR.

SHRIMP WITH GREEN PEAS

For 5	*For 50*	
1 pound	10 pounds	shrimp
1 cup	10 cups	chicken boullion
2 cups	20 cups	green peas
2 tablespoons	1¼ cups	cornstarch
¼ cup	2½ cups	water
1 tablespoon	½ cup	soy sauce

Saute shrimps in hot vegetable oil. Add boullion and peas. Cook until peas are tender. (If using canned peas, be sure to heat through.)

Blend together cornstarch, water, and soy sauce. Then add to shrimp mixture. Cook for a few minutes more until mixture thickens. Serve at once.

Menu:

Shrimp with Green Peas — Hot boiled rice

Chinese tea

(N.B. Shredded beef—beef sliced in very thin strips—may be substituted for the shrimps, and beef boullion for the chicken boullion.)

From Pearle McCain, who served at the Bible Teachers' Training School for Women, Nanking, China, and now at Seiwa Joshi Gakuin, Nishinomiya, Japan.

Do You Know About the Annuity Plan?

Circles WORSHIP AND PROGRAM SUGGESTIONS

Ambassadors for Christ

By MRS. ERNST SCHOLZ

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—*Matthew 5:10*

HYMN: "Faith of Our Fathers!" (*The Methodist Hymnal,* No. 256)

MEDITATION: What unbelievable persecutions our generation has seen and experienced! All over the world people are being persecuted because of class, race, nationality, religion, or ideology. In their cunningly invented tortures and diabolical schemes, the twentieth-century persecutors have surpassed all their predecessors.

From the very beginning, the Christian has been called upon to be ready for persecution for his Christian faith. "Blessed are they which are persecuted for righteousness' sake." This is the persecution to which Jesus calls His followers. Winning disciples by referring to a cross, to suffering and martyrdom, seems absurd and incomprehensible to us. But Jesus speaks clearly and unmistakably. He, the Crucified One, demands no more of His servants than He himself endured. The kind of righteousness, which is valid before God and which has the promise of heaven, is not based upon our own understanding of righteousness, but solely upon the righteousness of Christ. This is expressed by voluntary obedience and full adjustment to the Father's plan and will. By this means, we too shall become truly righteous if we commit ourselves to God and "live in Him."

The Beatitudes will be granted only to him who is completely dedicated to Christ in suffering and rejoicing, in struggle and in victory. Christ is his Brother and his Master who will go with him through persecution and death, in his service on earth and his eternal life in glory.

Today as in the past, Jesus summons His followers to be true to Him—in spite of internment or slave labor camp—in spite of the scorn and ridicule of a secular and materialistic age. We must be Ambassadors for Christ in every situation in which we find ourselves, that He may be glorified and His righteousness prevail.

PRAYER

HYMN: "Jesus, I My Cross Have Taken" (*The Methodist Hymnal,* No. 261)

PROGRAM SUGGESTIONS:

Take your choice—

1. *Roll Call.* Ask the women to respond to roll call with a quotation from a missionary, or a statement concerning work in any foreign country or any project in the United States gleaned from THE METHODIST WOMAN or WORLD OUTLOOK. (*It may be that the program chairman will have to distribute slips of paper bearing the quotation or statement.*)

2. *Radio or Television Interview.* With a master of ceremonies and two women impersonating Miss Janet Surdam and Miss Luella Koether, put on a typical radio or television broadcast using the questions and answers found on pages 4 and 5 of this issue, plus the questions and answers in WORLD OUTLOOK.

3. *Quiz.* In putting on this quiz, adapt the technique of any popular radio program.

a. State the purpose of Methodist Student Day.

b. May 24, 1953. What is the significance?

c. Give the percentage of youth who do not belong to any religious group.

d. Name four Methodist missionaries who have taught at Tokyo Woman's Christian College.

e. List some of the needs in rural communities.

f. Does your conference hold a Summer School of Missions? Where and when?

g. Define Special Interests of the Wesleyan Service Guild.

h. Explain the letters UNESCO in detail.

i. Locate Southside Settlement; National College for Christian Workers; Freeman Clinic.

j. What are the goals for Widening Fellowship?

4. If you need to stress subscriptions in your circle (and who doesn't?), put on the playlet, "Mrs. Indifferent Changes Her Mind," page 41. Modify the ending by having Mrs. Indifferent secure subscriptions right then and there from the circle members.

Western Jurisdiction Officers

Cut and paste in *Thirteenth Annual Report,* page 311

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Vice President	MRS. NEAL IRELAND	3532 Holboro Drive, Los Angeles 27, Calif.
Recording Secretary	MRS. H. C. CHRISTOPHER	705 N. 84 Ave., Seattle 3, Wash.
Treasurer	MRS. FRED OLSON	3136 W. 36 Ave., Denver 11, Colo.

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Home Work	MRS. P. S. VAN KLEEK	4426 30 Avenue, West, Seattle 99, Wash.
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Youth Work	MRS. HARDWICK W. HARSHMAN	27 N. Orange St., Medford, Ore.
Children's Work	MRS. D. H. WYATT	Julian, Calif.
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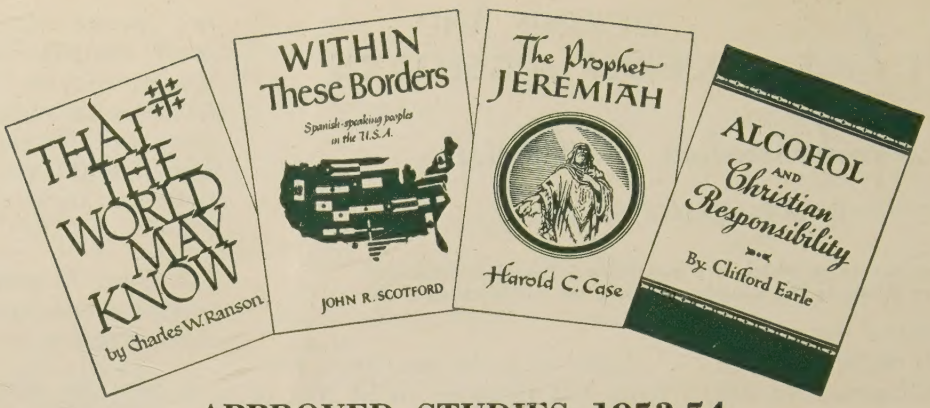
Literature and Publications	MRS. WENDELL D. SLAYTON	143 West End Ave., San Rafael, Calif.
Supply Work	MRS. HENRY NELSON	1817 Alder St., Boise, Idaho
Status of Women	MRS. V. J. WARD	Choteau, Mont.
Missionary Personnel	MRS. WARREN BONNER	305 Elmwood Ave., Modesto, Calif.

For information write to Miss Henrietta Gibson, Treasurer, 150 Fifth Ave., New York 11, New York



APPROVED STUDIES 1953-54

Available after May 20, 1953

Theme: The Life and Task of the Church Around the World

✓ **That the World May Know.** By Charles Ranson. A basic study book for adults, the central emphasis of which is a call to all Christians to go forward to new frontiers of faith and missions in unity. $1.25.

Where There Is Life. Edited by Leslie C. Sayre. Briefly captioned and convincing photographs of a vitally alive church in many lands. $1.00.

Adult Guide on "The Life and Task of the Church Around the World." By Theodore Romig. 50 cents.

Theme: Spanish-Speaking Americans in the U. S. A.

Within These Borders. By John R. Scotford. Illustrated with photographs, this gives a valuable and sympathetic account of all the Spanish-speaking groups in the United States today. $1.25.

Adult Guide on "Spanish-Speaking Americans in the U. S. A." By Edwin Tewksbury. 50 cents.

WHO? Spanish-Speaking Americans in the U. S. A. Edited by Mae Hurley Ashworth. A magazine-type booklet on Spanish-speaking Americans, similar in format to *HOW* and *NOW*. 50 cents.

Theme: Jeremiah

The Prophet Jeremiah. By Harold Case. This Bible study presents in Jeremiah a challenge to present-day behavior. 75 cents.

Leader's Guide to "The Prophet Jeremiah." By Leila Bagley Rumble. 25 cents.

Theme: Alcohol and Christian Responsibility

Alcohol and Christian Responsibility. By Clifford Earle. 65 cents.

A Guide to the Study of "Alcohol and Christian Responsibility." By Dr. Albion Roy King. 25 cents.

The Church-Wide Study

✓ **Heritage and Destiny.** By Bishop Gerald H. Kennedy. 50 cents.

OF SPECIAL INTEREST

Handbook for Status of Women, 1952-56. 25 cents.

Legal Status of Women in The Methodist Church, Poster. Size, 15 x 17 inches. This poster is an enlarged copy of the material appearing in the *Handbook for Status of Women*. 5 cents.

Program Flier. Topics and brief description of the year's programs. Free.

Extra copies of the April issue of THE METHODIST WOMAN, which includes the *Officers' Calendar of Activities*, available at 15 cents per copy.

Handbook for the Secretary of Promotion, 1952-56. 25 cents.

Thirteenth Annual Report. An invaluable publication for use in study, program building, speeches, and reference. It contains reports of world missions, daily witness, and spiritual growth. This is a tool no society can afford to overlook. 60 cents.

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